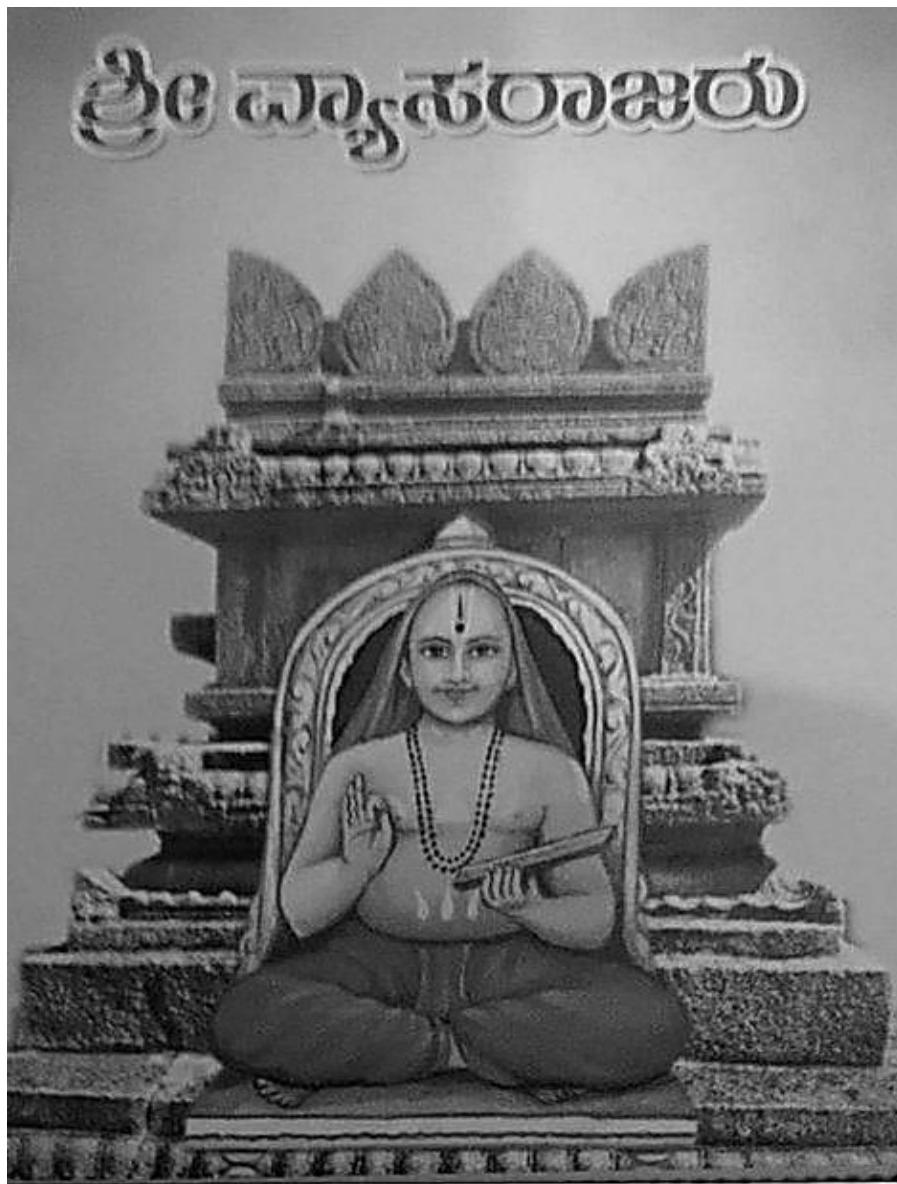




Sri VyasaRajaru

(1447-1539)

(Verily a Royal Saint)



Shankukarna in his third incarnation was born in this Kaliyuga as Sri VyasaRayaru a great saint and a reputed propagator of Madhva (Dvaita/Tattvavada) philosophy.

Pramana...

ಶ್ರೀ ಪುರಂದರಧಾಸರು...

ಶೇಷಾವೇಶ ಪ್ರಕಾಢನವತಾರ ವನಿಸಿದೆ | ವ್ಯಾಸರಾಯನೆಂಬೋ ಹೆಸರು
ನಿನಗಂದಂತೆ | ದೇಶಾಧಿಪತಿ ಬಂದ ಕುಹೂ ಯೋಗವನು ನೂಕಿ | ನೀ
ಸಿಂಹಾಸನವೇರಿ ಮೆರದೆ ಜಗವರಿಯೇ | ವ್ಯಾಸಾಭಿಯನು ಬಿಗಿಸಿ ಕಾಶಿ ದೇಶದೊಳ್ಳಲ್ಲ
| ಭಾಸುರ ಕೀರ್ತಿಯನು ಹಡೆದೆ ನೀ ಗುರುರಾಯ | ವಾಸುದೇವ ಪುರಂದರ ವಿಶ್ವಲನ್ನ
ಧಾಸರೋಳು | ಲೇಶ ನಿನ್ನಂತೆ ವೆಗ್ಗಳರ ಕಾಣೆನು ನಾನು ||

ಶ್ರೀ ಕನಕಧಾಸರು....

ವ್ಯಾಸರಾಯರಿಗೆ ಮೂರು ಜನ್ಮ | (ಶ್ರೀ ಪ್ರಕಾಢ - ಶ್ರೀ ಬಾಹ್ಳಿಕ - ಶ್ರೀ
ವ್ಯಾಸರಾಜರು), ಧಾಸರಿಗೆ ಎರಡು ಜನ್ಮ | (ಮಹಾಭಾರತದಲ್ಲಿನ ಶ್ರೀ ವಿದುರ
ಮತ್ತು ಶ್ರೀ ಕನಕಧಾಸರು), ಶ್ರೀ ವ್ಯಾಸರಾಯರೇ ರಾಘವೇಂದ್ರರಾಯರು (ಶ್ರೀ
ವ್ಯಾಸರಾಜರ ಮುಂದಿನ ಅವತಾರವೇ ಶ್ರೇರಾಯರು), ರಾಮಚಂದ್ರನ ಆಶ್ರಿತ ಜನ
ಕೋಟಿಯೋಳಗೆ | ಉತ್ತೃಷ್ಟರಾದವರು | ನಾರದರ ಅಂಶವೇ ಪುರಂದರ ಧಾಸರು |
ತಮ್ಮ ಕೂಸಾದ ಭೃಗು ಮುನಿಯಲ್ಲಿ | ತಾವು ಒಂದು ಅಂಶದಿ ನಿಂದು
ವಿಜಯಧಾಸರೆಂದು ಹೆಸರು ಪಡೆದೆ | ನಾ ಯಮನು ಮುಂದೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದ
ಎರಡು ಜನ್ಮ ಶೂದ್ರ ಯೋನಿಯಲ್ಲಿ ಪೋಕ್ಕೆನಲು | ಒಂದು ಜನುಮ ವಿದುರನಾಗಿ
ಕುರುಬ ಕುಲದಲ್ಲಿಗೆ ಪುಟ್ಟಿದೆ | ಎನಗೆ ಈ ಜನ್ಮದಲ್ಲಿ ಮುಕುತಿ ಎಂತೆಂಬೇ |
ವರದಪ್ರನೇ ಸೋಮು | ಗುರುರಾಯ ದಿನಕರನು | ಅಭಿನವ ಬೃಹಸ್ಪತಿ | ಮಧ್ಯಪತಿ
ಭೃಗು ಅಂಶದಿ ಮೆರದೆ | ಮಹಾ ಮಹಿಮೆ ಪೋಗಳುವೆನು | ಭಾಗವತರೋಳು
ಯೋಗೀಂದ್ರ ಕೃಷ್ಣನ್ನು | ಬಾಗಿ ನಮಿಸುವ ಧಾಸ ಜನರ ಪೋಷಕ ಕಾಗಿನಲೆಯಾದಿ
ಕೇಶವರಾಯ | ಧಾಸೋತ್ತಮರ ಗುಣವನ್ನು ಕನಕಧಾಸ ಹೇಳಿದನು ||

ಶ್ರೀ ವಿಜಯೀಂದ್ರತೀರ್ಥರು ಶ್ರೀ ವ್ಯಾಸರಾಜ ಸ್ಮೋತ್ತದಲ್ಲಿ....

ಪ್ರಕಾಢನ್ಯಾವತಾರೋ

ಸಾವೀಂದ್ರಸ್ಯಾನುಪ್ರವೇಶನಾತ್ |
ತೇನೆ ಸತ್ಸೇವಿನಾಂ ನೃಜಾಂ
ಸರ್ವಮೇತದ್ಭವೇ ಧ್ಯಾವಷ್ಟೋ ||

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ | ಬಾ | ಹ್ಲೀಕ ರಾಯನಾಗಿ
ಹುಟ್ಟಿದ್ದ ಪ್ರಕಾಶದ | ತಾ | ನುಕುತ್ತಿಯಲಿ ಪೋಗಳಿ ವರವ ಬೇಡಿದನು ವ್ಯಾದಿಕ
ಮಾರ್ಗವನೇ ಹಿಡಿದು || ಉತ್ತಿತ್ತಿಯನು ಸಾಧಿಸುತ್ತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ | ಪೂ |
ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು | ಭಕುತ್ತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ
ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ||

His guru was another great saint Sri Sreepaadrayaru (Mulabagalu).

Sri Vyaasarayaru popularly called as Sri Vyaasarajaru lived in 15th century (1447 - 1539) during the historical days of Vijayanagara (Hampi) empire.

He was Raja Guru of Sri Krishnadevaraya, the popular king of Vijayanagara dynasty. He had helped Sri Krishnadevaraya to pass through a major crisis in his life.

For a brief period he had even ascended the throne of Vijayanagara Empire in order to protect Sri Krishna Deva Raya from an astrological menace (Kuhu Yoga).

At one point of time Sri Vyasarayaru had even conducted the daily pooja rituals of Lord Venkateswara at Tirumala temple for a period 12 years when it was hampered during the time of Vijayanagara King Saluva Narasimha Raya.

He was the one who had initiated for the Daasakoota headed by Saint Sri Purandara Dasaru.

Literally Vyasa means the one who explains, elaborates, describes, compiles, arranges.

Befitting to his name VYAAASARAAJARU was an eminent scholar of outstanding excellence who wrote/authored several scripts/commentaries on Madhwa philosophy which are reference manuals for understanding Dvaita/Tattvavaada;

Sri Vyaasaraajaru has summarized the essence of taTattvavaada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) the founder of Dvaita Vedanta (Tattvavada) and an incarnation of Lord Vaayu (Hanuma-Bheema-Madhva) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy.

shrIman-madhva-mate hariH parataraH satyaM jagat.h
tattvato |

bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH
|

muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |
hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||

Daasa Sahitya (the essence of Vedas/Upanishads/Puranas useful to the common man) gained prominence during the period of Sri Vyaasaraajaru and has spread across the country with the presence and outstanding contribution of eminent stalwarts like... Sripaadaraayaru, Vaadiraajaru, Purandara Daasaru, Kanakadaasaru including Vyaasaraajaru.

Contemporaries of Sri Vyaasaraajaru include eminent Madhwa saints and stalwarts like Sripaadaraajaru (Guru), Vaadiraajaru, Vijayeendra Theertharu (Sishya), Purandara Daasaru, Kanaka Daasaru, Sri Krishnadevarya etc.

During his tenure Sri VyaasaRaajaru had established a Vidya-Peeta at Hampi under his chancellorship that has produced

eminent scholars/dvaita philosophers like Sri VaadiRaajaru, Sri Vijayeendra Theertharu, Sri Govinda Odeyaru, Sri Narayana Yathi etc...

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman and during his tenure he had installed/consecrated 732 Hanuman idols at various locations mostly in South India. Prominent among them is the famous temple of Yanthroddharaka Hanuman at Chakratheertha Hampi.

Sri Vyaasa Raajaru stayed at Penukonda for a period of one year. Out of 732 idols of Lord Hanuman installed/consecrated by Sri Vyaasa Raajaru 50% are located in Penukonda (within a radius of about 10 km) where He (Sri Vyaasaraajaru) used to install every day one Hanuman idol. Number of idols are yet to be unearthed.

What are the unique features of Lord Hanuman idols installed by Sri Vyaasaraajaru?

Typically, one hand of the idol opens towards the sky or the devotee (giving abhaya);

The other hand holds a flower called Sowgandhika Pushpa;

The tail of the idol goes over the head, makes a semi-circle and the end resembles like a circle;

A bell hangs at the end of the tail;

YANTRODDHARAKA was an exception;

Another unique feature in the symbolism of Lord Hanuman icons installed by Sri Vyaasaraajaru is depiction of Avathara-Thraya of Lord Vaayu (Hanuma - Bheema - Madhwa);

Face/Tail indicates Lord Hanuman;

Saugandhika Pushpa in one hand indicates Bheemasena;

Sikha on the head indicates Sri Madhvachaaryaru;
prathamO hanumAn nAma dviteeyO bheema Eva cha |
pUrNaprajna tRuteeyastu bhagavat kAryasAdhakaH ||

Sri Vyasarajaru lived for more than 90 years and made Brindavana pravesa near Anegondi on the banks of holy river Thungabhadra.

Right opposite to the Moola Brundavana of Sri Vyasarayaru, there is a small temple of Lord Hanuman installed by Sri Vyasarayaru himself which is depicted in the form of Avathara thraya Sri Hanuma-Bheema-Madhva holding sacred manuscripts in both the hands.

We find the Moola Brundavana of Sri Vyasarayaru majestically carved with four pillars in front of it.

Aaradhana of Sri Vyasarayaru is celebrated on Phalguna Bahula Chaturthi. Moola Brindavana at Nava-Brindavana - Anegondi (Hampi);

Mantralaya Guru Saarvabhouma Sri Raaghavendra Swamy was born in the lineage of Sri Vyaasaraajaru as the fourth incarnation of Shankukarna.

Verily a royal lineage all through...

- Prahlada
- Bahliika
- VyaasaRayaru followed by
- Rajaadhiraja Guru Sarvabhouma Sri Raghavendra Swamy.

अर्थिकल्पित कल्पोयं प्रत्यर्थं गजकेसरि।
व्यासतीर्थं गुरुभूयात् अस्मदिष्ठार्थं सिद्दये ।
ಅಧಿರಾಜ್ಯಾತ್ ಕಲ್ಪೋಯಂ ವೃತ್ಯಾಧಿರ್ ಗಂಜರೆನರೀ ।

వ్యాసతీఱ గురుభూయాత్ అన్మదిష్టాఱ సిద్ధయే |

అర్థికల్పిత కల్పులయం ప్రత్యర్థి గజకేసరీ |

వ్యాసతీర్థ గురుర్మాయాత్ అన్మదిష్టార్థ సిద్ధయే |



LIFE HISTORY OF SRI VYASARAJARU

Moola Roopa	Shankukarna
Ist avatar	Prahladarajaru
2 nd avatar	Bahleekarajaru
3 rd avatar	Sri Vyasarajaru
4 th avatar	Sri Gururajaru
Birth	22 nd April 1447
Birth Day	Prabhava Samvatsara Adhika Vaishaka shuddha Saptami Bhanuvara
Birth place	Bannur near Mysore on the banks of Kaveri River
Birth name	Yatiraja
Birth anugraha	Born with the anugraha of Brahmanya Tirtharu
Ashrama Gurugalu	Sri Brahmanya Tirtharu (Abbur)
Vidya Gurugalu	Sri Sripadarajaru
Gotra	Kashyapa Gotra
Parents	Ramacharya & Seetabai (Ballanna Sumathi, Akkamma Lakshmi)
Ankita	Siri Krishna, Srikrishna
Moola Vrundavana	Anegondi (Navavrundavana)
Punya Tithi	Phalguna Bahula Chaturthi
Mutt	Poorvadhi Mutt (subsequently named as Vyasaraja Mutt)
Anugraha to Krishnadevaraaya	Once when he noticed that Krishnadevaraya had "Kuhuyoga", he kept him out of the simhachana and put his kaavi on the throne and saved the king
What title he gave to songs by Purandaradasaru	"Purandaropanishat" and kept along with Sarvamoola and did the pooja of devaranamas by Purandaradasaru
Whom did he gave to Surendra Tirtharu	He gave one of his pet Shishyas "Vishnu Tirtha" to Surendra Tirtharu who was named as "Vijayeendra Tirtharu" with danda pallata
Where is Yantroddaraka ?	It is near Chakratirtha near Tungabhadra river
How many pranadevaru he is said to have done pratiste?	732 – out of which 365 in Penagonda itself
Speciliaty of Mukyaprana by Vyasarajaru	Gante (bell) on the tail of Hanuma
What is Mandara Manjari	The Tippani by Vyasarajaru on granthas of Acharya Madhwa
Which are Mandara Manjaris	Upadhi Khandana, Mayavada Khandana, Prapancha mityatvanumana Khandana, Tatva Viveka, Tatva Sankhana, Tatvodyota
What is Grantha Malika stotra	It is list of Sarvmoola Grantha by Acharya Madhwa
Tatparya Chandrike	It is the Tippani for Sri Jayatirtha's Tatva Prakashika
Which grantha is called as "Grantha Raaja"	"Tarka Taandava" by Vyasarajaru
Contemporaries	Sri Vadirajaru, Purandaradasaru, Kanakadasaru, Krishnadevaraya
Tirupathi Pooja	He worshipped Tirupathi Timmappa for 12 years
Whom he did he defeated and got Spatika linga	He defeated Basava Bhatta and got Spatika linga which is being worshipped with special pooja on Shivaratri day even today
Avesha	Vayu (vaayunaacha samaavistha:)
Kakshya	When Vayu avesha is there 15 th kakshya; In other times he is in 19 th kakshya (source Jagannatha dasaru)

ಹರಿಭತ್ತಿ, ಸಂಸ್ಕೃತ ವಿದ್ಯೆ, ಮಧ್ಯಶಾಸ್ತ್ರ, ರಾಜಕಾರಣ, ಶಿಷ್ಯೋದ್ವಾರ ಹೀಗೆ ಸಮಾಜದ ಹಲವು
ಹತ್ತು ಮುಖಗಳಲ್ಲಿ ತೊಡಗಿಸಿಕೊಂಡ ಬಹುಮುಖ ವ್ಯಕ್ತಿತ್ವ ಶ್ರೀವಾಸರಾಜರದು.

ತಮ್ಮ ಗುರುಗಳಾದ ಶ್ರೀಎಂದರಾಜರಿಂದಲೇ

" ನಾಸಿರ ಜಿಹ್ವೆಗಳುಳ್ಳ ಶೇಷನೇ ಕೊಂಡಾಡಬೇಕು ವ್ಯಾಸಮನಿರಾಯರ ಸನ್ಯಾಸದಿರುವ"
ಎಂದು ಶಾಫಿತರಾದ ಶಿಷ್ಯೋತ್ತಮರು.

ಅವರ ಜೀವನದ ಪ್ರಮುಖ ಘಟಗಳು ಕೆಳಕಂಡಂತೆ (sangraha)

೧.ಜನನ- ಬನ್ನಾರು- ಪ್ರಭವ-ವ್ಯಾಶಾಖ ಶುದ್ಧ ಸತ್ತಮೀ ೧೪೪೨.

೨.ಉಪನಯನ -ಅಭ್ಯಾರು

೧೪೫೨

೩. ಸನ್ಯಾಸಾಶ್ರಮ -- ಅಭ್ಯಾರು ೧೪೫೪

೪.ಕಂಚಿಯ ದಿಗ್ನಿಜಯ --

೧೪೫೪

೫.ಶ್ರೀಶ್ರೀಎಂದರಾಜರಲ್ಲಿ

ಅಧ್ಯಯನ

೧೪೫೫-೧೪೫೬

೬.ಪೀಠಾಧಿಪತಿಗಳಾಗಿ

ಪಟ್ಟಾಭಿಷೇಕ --ಅಭ್ಯಾರು

೧೪೫೬

೭.ಚಂದ್ರಗಿರಿಯತ್ತ ಪ್ರಯಾಣ

೧೪೬೦

೮.ತಿರುಪತಿಯಲ್ಲಿ ಶ್ರೀನಿವಾಸನ ಪೂಜಾ ಕ್ಯಂಕೆ

೧೪೬೪-೧೪೬೬

೯.ನ್ಯಾಯಾಮೃತಾದಿ ಗ್ರಂಥಗಳ ರಚನೆ

೧೪೬೭-೧೪೬೯

೧೦.ಶ್ರೀರಂಗಾದಿ ಕ್ಷೇತ್ರಗಳ

ದಿಗ್ನಿಜಯ

೧೪೬೯

೧೧. ಉತ್ತರ ಭಾರತದ ದಿಗ್ವಿಜಯ

೧೪೪೨

೧೨. ೨೨೯ ಸಾಂ ಪ್ರತೀಕರ್ಗಳ ಪ್ರತಿಷ್ಠಾಪನೆ

೧೫೦೦

೧೩. ವಿಜಯನಗರಕ್ಕೆ ಪ್ರವೇಶ

೧೫೦೧

೧೪. ಬಸವಭಟ್ಟಾಧಿಗಳ ಪರಾಭವ

೧೫೦೫

೧೫. ಶ್ರೀಕೃಷ್ಣ ಪ್ರತಿಷ್ಠಾಪನೆ

೧೫೧೩

೧೬. ಪ್ರಥಮ ರತ್ನಾಭೀಷೇಕ

೧೫೧೪

೧೭. ಶ್ರೀಪುರಂದರದಾಸರಿಗೆ ದೀಕ್ಷೆ.

೧೫೧೦. ವಿಜಯನಗರ

೧೮ ಶ್ರೀವಿಜಯೀಂದ್ರರು, ಶ್ರೀ ವಾದಿರಾಜರಿಗೆ ಪಾಠ

೧೫೧೫-೧೫೧೬

೧೯ ಶ್ರೀ ಸುರೇಂದ್ರರಿಗೆ, ಶ್ರೀವಿಜಯೀಂದ್ರರ ಪ್ರದಾನ

೧೫೧೭. ವಿಜಯನಗರ

೨೦. ಶ್ರೀಕೃಷ್ಣದೇವರಾಯನ ಕುಹುಯೋಗ ಪರಿಹಾರ

೧೫೧೭

೨೧ ವ್ಯಾಸಸಮುದ್ರ ನಿರ್ಮಾಣ

೧೫೧೮ . ಕಂದಕೂರು.

೨೨ ಕನಕದಾಸರಿಗೆ ದೀಕ್ಷೆ ಕಂದಕೂರು

೧೫೧೯

೨೩ ಕಾಗಿನೆಲೆಯಲ್ಲಿ ಆದಿಕೇಶವನ ಪ್ರತಿಷ್ಠೆ

೧೫೨೦

೨೪. ಉಡುಹಿ ಯಾತ್ರೆ

೧೫೩೨-೧೫೩೩

೨೫ ವ್ಯಾಸನಕರೆಯ ನಿರ್ಮಾಣ

೧೫೩೪

೨೬ ವ್ಯೇಕುಂಠ ಯಾತ್ರೆ

ಹೇವಿಳಂಬಿ ಸಂವತ್ಸರ ಘಾಲ್ಯಣ ಬಹುಳ ಚತುರ್ಥಿ.

೧೫೩೫

ಬೃಂದಾವನ - ಆನೆಗೊಂದಿಯ ನಡುಗಳ್ಳೆ.

ಶ್ರೀ ವ್ಯಾಸರಾಜರ ಸ್ತುತಿ

ಲಕ್ಷ್ಮೀನಾರಾಯಣಮುನೇಃ ವ್ಯಾಸತೀರ್ಥಾದಿ ಯೋಗಿನಃ

ಗುರುವಸ್ತೇ ಕಿಂ ನು ಮೂರಾಃ ಶಿಷ್ಯಾ ವಾ ದೋಹಿಷೋ ಗುರೋಃ|

ವಿಭಧೇಂದ್ರಮುನೇವಂಶಃ ಜಯತೀರ್ಥಾದಿರೇವ ಹಿ||

(ಶ್ರೀವಾದಿರಾಜರು- ಏಕಾದಶಿ ನಿಣಯ)

ಅರ್ಥಿಕಲ್ಲಿತಕಲ್ಯಾಣಿಯಂ ಪ್ರತ್ಯೇರ್ಥಿಗಜಕೇಸರೀ|

ವ್ಯಾಸತೀರ್ಥಗುರುಭೂರ್ಯಾದನ್ಯಾದಿಷ್ವಾಧಸಿದ್ಧಯೇ|

(ಶ್ರೀ ಶ್ರೀನಿವಾಸತೀರ್ಥರು)

ಯೋ ವ್ಯಾಸಮುನಿದಾವಾಗ್ನಿಃ:

ಸಚ್ಛಾಸ್ತಮರುತಾ ಸಹ|

ದದಾಹ ಕುಮತಾರಣ್ಯಂ ಪ್ರತಾಶಾಯ ತಮಾಶಯೇ||

(ಶ್ರೀವಿಜಯೀಂದ್ರ ತೀರ್ಥರು ನ್ಯಾಯಾಮೃತಾರೋದ)

ಮಧ್ವಸಿದ್ಬಾಂತದುಗ್ಭಾಷ್ಟಿವೃದ್ಧಿಪೂರ್ಣಕಲಾಧರಃ|

ವ್ಯಾಸರಾಜಯತೀರ್ಥಾಂದೋ ಮೇ ಭೂಯಾದೀಷ್ಟಿತಸಿದ್ಧಯೇ||

(ಶ್ರೀವಿಜಯೀಂದ್ರ ತೀರ್ಥರು

ನ್ಯಾಯಾಮೃತಪ್ರತಾಶ)

ಯದಧಿತಂ ತದಧಿತಂ ಯದನಧಿತಂ ತದಪ್ಯಧಿತಂ|

ಪದ್ಭದರವಿಪದ್ಭೋ ನಾವೇಷ್ಟಿ ವಿನಾ ನವಿನವ್ಯಾಸೇನ|

(ಹಣ್ಣದರ ಮಿಶ್ರರು)

ಶ್ರೀ ವ್ಯಾಸರಾಜರಿಂದ ಪರಾಭವಗೊಂಡ ಮಿಧಿಲಾನಗರದ ಪಂಡಿತಾಗ್ರೇಸರ , ನವೀನ ತರ್ಕಶಾಸ್ತ್ರ ನಿಷ್ಠಾತರಾಗಿದ್ದವರು.

ಪದವಾರ್ಕ್ಯಾಪ್ರಮಾಣಜ್ಞೋ
ದುರ್ಮತಧ್ವಾಂತಭಾಸ್ಯರಃ|
ವ್ಯಾಸತೀರ್ಥಮುನೀಂದೋ ಮೇ ಭೂಯಾತ್ ಜ್ಞಾನಸಮೃದ್ಧಯೇ||

(ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥರು - ಪರಿಮಳ)

ಟೀಕಾತಾತ್ಯಯ್ ವಿವಿಷತೌ ವ್ಯಾಸತೀರ್ಥಾದಯಃ ಕ್ಷಮಾಃ| ವಯಂ ತು
ತತ್ತ್ವತವ್ಯಾಖ್ಯಾಲೇಶಭಾವಂ ವದಾಮಹೇ|

(ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥರು-- ತತ್ತ್ವಪ್ರಕಾಶಿಕ ಭಾವದಿಷ್ಟ)

ವೇದಾಂತಾಬ್ದಿಮುಂದಬೋಧಗಿರಿಣಾ ಸದ್ವಹ್ಯಸೂತ್ರಾಹಿನಾ
ದುಸ್ತರ್ಕೇಂತರದಾನವಾಮರಗಣ್ಯಃ:

ಸಮೃದ್ಧ್ಯ ಯೋ ಲಭ್ಯವಾನ್ |
ಸನ್ನಾಂಯಾಮೃತಚಂದ್ರಿಕೇ ಯುಧಿ
ತಥಾ ತಕೇರಕರೋತ್ತಾಂದವಂ
ಸೋಯಂ ವ್ಯಾಸಮುನೀಂದ್ರಪೂಜ್ಯಚರಣೋ
ನಿತ್ಯಂ ಭವೇನ್ಯೈ ಮುದೇ|

(ವಿದ್ಯಾರ್ಥಿಶ ತೀರ್ಥರು --ವಾರ್ಣವರ್ಣ ಚಂದ್ರಿಕಾ)

ವ್ಯಾಸರಾಜೇಂದುಮಾಶಾಸೇ ಚಂದ್ರಿಕಾ ಯಸ್ಯ ಸಮೃತಾ|
ದುರ್ವಾದಿಜೇಷೂರಾಣ್ವಿದ್ವಾವ್ ರಕ್ಷಿತಂ ಭುವನತ್ರಯಮ್|

(ಶ್ರೀಸತ್ಯನಾಥತೀರ್ಥರು- ಅಭಿನವಚಂದ್ರಿಕಾ)

ನಿಗಮಾಗಮನಿಣೀತನಿಜರಾಧಿಶಮಂತ್ರಿಣೇ|
ನೃಪೇಂದ್ರಮುಕುಟೀರತ್ವ ನೀರಾಜಿತನಿಜಾಂಘರ್ಯೇ|
ನಿರಹಂಕಾರಚಿತ್ತಾಯ ನೀತಿಮಾಗೋಽಪದೇಶಿನೇ|
ಶೇಷಾಯ ನರವೇಷಾಯ ಶಿಶ್ವಿತಾಂತರವೈರಿಣೇ|
ಪುರಾಣಪುರುಷಧ್ವಾನಪುಷ್ಟತ್ವಲಕಮೂರ್ತಯೇ|

ಬ್ರಹ್ಮಾತೀರ್ಥಶಿಷ್ಯಾಯ ಬ್ರಹ್ಮನಿಮಲಮೂರ್ತಯೇ|
ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರಾಯ ವಿಷ್ಣುದಿಂದಿವರೆಂದವೇ||

(ಕೃಷ್ಣದೇವರಾಯ ಬರೆಸಿದ ಶಾಸನ)

ಹಂಪಿಯಲ್ಲಿ ಅಧ್ಯತ ತೋರಿದ ಶ್ರೀ ಘಾಣದೇವರು.

ಶಿಷ್ಯಿಂದ ಹಂಪಿಯಲ್ಲಿ ಶ್ರೀವಾಸರಾಜರು ತಂಗಿಧ್ವ ಕಾಲದಲ್ಲಿ ಚರ್ಚತೀರ್ಥದಲ್ಲಿಯೇ
ಸ್ವಾನಾದಿಗಳನ್ನು ಮಾಡಿ ಧ್ಯಾನಮಾಡುವ ದಿನಚರಿಯಾಗಿತ್ತು.

ಹಿಗೆ ಧ್ಯಾನ ಮಾಡುವಾಗ ಅವರಿಗೆ ಆಂಜನೇಯನ ದರ್ಶನವಾಗತೊಡಗಿತು .

ಕನಸಿನಲ್ಲಿ ಹನುಮಂತ ಅವರಿಗೆ ದರ್ಶನ ನೀಡಿ " ನನ್ನನ್ನು ಚರ್ಚತೀರ್ಥ ಸ್ತೇತ್ರದಲ್ಲೇ ಕೂಡಲೇ
ಪ್ರತಿಷ್ಠಾಪಿಸು " ಎಂದು ಆದೇಶವಿತ್ತನು.

ಯಾವ ಸ್ಥಳದಲ್ಲಿ ಮಾಡಬೇಕೆಂದು ಯೋಚಿಸುತ್ತಿದ್ದ ಗುರುಗಳು ಚರ್ಚತೀರ್ಥದಲ್ಲಿ ದಿನಚರಿಯಲ್ಲಿ
ತೊಡಗಿದ್ದಾಗ, ಕೋತಿಯೊಂದು ಬೆಟ್ಟದ ಒಂದು ಬಂಡೆಯಿಂದ ಹೊರಗೆ ಹಾರಿ ಒಂದು ಮತ್ತೆ ಅದೇ
ಬಂಡೆಯ ಮೇಲೆ ಕುಳಿತಿತು. ಹಲವಾರು ದಿನಗಳು ಕೋತಿಯು ಅದೇ ರೀತಿ
ಪುನರಾವರ್ತಿಸುವುದನ್ನು ಗಮನಿಸಿದ ಗುರುಗಳು ಆ ಬಂಡೆಯೇ ಪ್ರತಿಷ್ಠಾಪನೆಗೆ ಪ್ರಶಸ್ತ
ಜಾಗವೆಂದು ತೀಮಾನಿಸಿದರು.

ವಿಗ್ರಹದ ಬಗಗೆ ಯೋಚಿಸಿದಾಗ ಅವರ ಸ್ವತಿಗೆ ಗೋಚರವಾದಧ್ವ ಶ್ರೀಅಂತ್ಯೋಭ್ಯತೀರ್ಥರು
ಅಂಗಾರದಿಂದ ಮುಳಬಾಗಿಲಿನಲ್ಲಿ ಚಿತ್ರಿಸಿದ್ದ ನರಸಿಂಹದೇವರು.

ಅದರಂತೆ ಗುರುಗಳು ಬಂಡೆಯ ಮೇಲೆ ಹನುಮಂತನ್ನು ಚಿತ್ರಿಸಿ ಅದಕ್ಕೆ ಧ್ಯಾದಶ ನಾಮಗಳನ್ನು
ಹಚ್ಚಿ ಅಲಂಕರಿಸಿದಾಗ, ಅದು ಬಂಡೆಯಿಂದ ಹಾರಿಹೊಡಂತಾಯ್ತು.

ಮತ್ತೆ ಚಿತ್ರ ಬಿಡಿಸಿದರು

ಮತ್ತೆ ಕಟ್ಟರೆಯಾಯಿತು. ಹಿಗೆ ೧೨ ದಿನಗಳು ಕಳೆದು ಹೋದವು.

ಜ್ಞಾನಿಗಳಾದ ವ್ಯಾಸರಾಜರು ಮಾರನೆಯದಿನ ತಂತ್ರಸಾರೋತ್ತವಾಗಿ ಯೋಗಾಸೀನರೂಢನಾಗಿ
ಹುಳಿತ ಆಂಜನೇಯನ ಚಿತ್ರವನ್ನು ಬಿಡಿಸಿ ಅದರ ಸುತ್ತಲೂ ಮಾಲಾಕಾರವಾಗಿ ಕಹಿಗಳನ್ನು ಚಿತ್ರಿಸಿ
ಆಗಮಾನುಸಾರವಾಗಿ ದಿಗ್ಂಧನ ಮಾಡಿದರು.

ನಂತರ ಆ ಸ್ಥಳದಲ್ಲಿ ದೇಗುಲವನ್ನು ನಿರ್ಮಿಸಿ ವಿಷ್ಣುತ್ವವಾಗಿ ಯಂತ್ರೋದ್ಧಾರಕ ಘಾಣದೇವರನ್ನು
ಪ್ರತಿಷ್ಠಾಪಿಸಿದರು.

ಇದರ ಮಹಿಮೆ ಅಪಾರ.ಅದನ್ನು ಕುರಿತೇ ಶ್ರೀವ್ಯಾಸ ರಾಜರು ಸುಂದರವಾದ ಕೃತಿಯನ್ನು ರಚಿಸಿ
ಭಕ್ತವೃಂದಕ್ಕೆ ನೀಡಿದ್ದಾರೆ.

ಇದರ ಸಂಬಂಧ ಕೆಲವು ಚಿತ್ರಗಳು ಲಗತಿಸಿದ್ದೇವೆ.

ಕುಹುಯೋಗ ನಿವಾರಣೆ

ಕೃಷ್ಣದೇವರಾಯರಿಗೆ ಕುಹುಯೋಗ ಪಾಠವಾದ ದಿವಸ ಮುಣ್ಡಿಯಲ್ಲಿ ತಮ್ಮ ಆರಾಧ್ಯದ್ಯೈವ
ಮೂಲಗೋಪಾಲಕೃಷ್ಣದೇವರ ವಿಗ್ರಹ ಹಿಡಿದು ದೇಶದ ಒಳಿತಿಗಾಗಿ ತಾವೇ ಸ್ನಾತಃ ವಿಜಯನಗರ
ರತ್ನ ಸಿಂಹಾಸನನ್ನೇರಿ ಕುಹುಯೋಗವಿಧಿ
ಮೂರು ಮುಕ್ತಾಲು ಘಳಿಗೆ ಸಾಮಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದರು.

ಮಧ್ಯಸೀದ್ಧಾಂತವನ್ನು ಸಮರ್ಥವಾಗಿ ಪ್ರತಿನಿಧಿಸುವ ಬಂಭತ್ತು ಪ್ರಮೇಯಗಳನ್ನು ಪುಟ್ಟ
ಅಲ್ಲಾರ್ಥವೊಂದರಲ್ಲಿ ರಚಿಸಿದ್ದಾರೆ.

"" ಶ್ರೀ ಮನ್ಮಥಮತೇ ಹರಿಃ ಪರತರಃ

ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ

ಭೇದೋ ಜೀವಗಣಾಃ ಹರೆರನುಚರಾಃ ನೀಚೋಽಜ್ಞಭಾವಂಗತಾಃ|

ಮತ್ತಿನ್ಯೇಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ವಾಧನಂ

ಹೃದ್ರಾದಿತ್ಯಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ರಾಯ್ಯೈಕ ವೇದೋ ಹರಿಃ||

ಶ್ರೀವ್ಯಾಸರಾಯರು ಭಾರತಾರ್ಥಂತ ಸಂಚರಿಸಿ ಖಂಡನ ಮಂಡನಗಳ ಮೂಲಕ ವ್ಯಾಖ್ಯಾನ
ವಿಮರ್ಶೆಗಳ ಮುಖೇನ ಸಂಸ್ಕೃತ ಕನ್ನಡ ಭಾಷೆಗಳಲ್ಲಿ ಕೃತಿರಚಿಸಿ ಮಾಧ್ವ ತತ್ತ್ವ ಪ್ರಸಾರ
ಮಾಡಿದಲ್ಲದೆ,

ಪುರಂದರದಾಸರ ಸಮುಖಿದಲ್ಲಿ ವಾದಿರಾಜರು ಕನಕದಾಸರು ಒಳಗೊಂಡಂತೆ ದಾಸಕೂಟ
ರೂಪಿಸಿದ ಕೀರ್ತಿ ಶ್ರೀವ್ಯಾಸರಾಯರಿಗೆ ಸಲ್ಲಾತ್ತದೆ.

ವಿಜಯನಗರದ ಆರುಜನ ಅರಸರಿಗೆ ರಾಜಸುರುಗಳಾಗಿ ಮನ್ಮಣಿ ಗೌರವ ಪಡೆದಿದ್ದವರು.

(ನಾಳುವ ನರಸಿಂಹ, ತಮ್ಮಾರಾಯ,

ತುಳುವ ನರಸನಾಯಕ, ವೀರನರಸಿಂಹ, ಕೃಷ್ಣದೇವರಾಯ

ಮತ್ತು ಅಳ್ವತರಾಯ).

ಶ್ರೀವ್ಯಾಸರಾಯರು ಎಲ್ಲವನ್ನೂ ತೋರೆದ ಸನ್ಯಾಸಿಗಳಾಗಿದ್ದರೂ, ಪ್ರಜಾಹಿತವನ್ನು ಕಾಣಾಡುವ
ಸಲುವಾಗಿ ಲೌಕಿಕಕ್ಕೆ ಅಂಟುಕೊಂಡವರು.

ಶ್ರೀವ್ಯಾಸರಾಯರ ಭವ್ಯಭವ್ಯತ್ತಿತ್ವ

ವ್ಯಾರಾಗ್ಯದಿಗಳನ್ನು ಶ್ರೀವಿಜಯೀಂದ್ರತೀರ್ಥರು ತಮ್ಮ ಶ್ರೀವ್ಯಾಸರಾಜಸ್ತೋತ್ರದಲ್ಲಿ ಹೀಗೆ
ಹೊಂಡಾಡಿದ್ದಾರೆ:

ಶ್ರೀವ್ಯಾಸಯೋಗಿ ಹರಿಪಾದರಾಗೀ

ಭಕ್ತಾತಿಪೂರ್ಗಿ ಹಿತದಕ್ಷಸದ್ಧಿಃ|

ತ್ಯಾಗಿ ವಿರಾಗಿ ವಿಷಯೀಷು ಭೋಗಿ
ಮುಕ್ತಾ ಸದಾಗಿತ ಸುರೇಂದ್ರ ಸಂಗಿ||

(ಶ್ರೀವಾಸ್ತವರಾಯರು ಧ್ಯಾನಯೋಗಿಗಳು. ಶ್ರೀಹರಿಯ ಪಾದದಲ್ಲಿಯೇ ಆಸತ್ತರು. ಅವಾರ
ಭಕ್ತರನ್ನು ಭೂವರು. ಆಶ್ರಿತರಿಗೆ ಹಿತವನ್ನು ಒಬ್ಬಮಾಡುವವರು.
ಸಜ್ಜನರಿಗೆ ಜೀವ, ಜೀವನ, ಧನ, ಭೂ, ವಿದ್ಯಾ ದಾನಮಾಡುವ ತಾಗಮಯಿಗಳು. ಸ್ತುತ್ಯರಾದ
ವಾಯು, ಶೇಷ, ಇಂದ್ರದೇವರ ಸಂಗ ಮಾಡುತ್ತ ಜೀವನ್ಯಕ್ತಾವಸ್ತೇಯ ಆನಂದವನ್ನು
ಭೋಗಿಸುವರು.)

ಇಂತಹ ಮಹಾ ಚೇತನ, ಅಪರೋಕ್ಷ ಜ್ಞಾನಿಗಳೂ, ಇಚ್ಛಾಮರಣಿಗಳೂ ಆದ ಶ್ರೀವಾಸ್ತವರಾಜ
ಗುರು ಸಾರ್ವಭೌಮರು ತಮ್ಮ 92 ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಕ್ರ.ಶ. 1539 ಹೇಬಿಳಂಬಿ ಸಂವತ್ಸರದ
ಘಾಲ್ಯಣ ಬಹುಳ ಚತುರ್ಥಿ ಶನಿವಾರದಂದು ಆನೆಗೊಂದಿಯ ನಡುಗಡ್ಡೆಯಲ್ಲಿ ತಮ್ಮ ಅವತಾರ
ಕಾರ್ಯವನ್ನು ಸಮಾಪ್ತಗೊಳಿಸಿದರು.

ಶ್ರೀಶ್ರೀನಿವಾಸತೀರ್ಥರು

ಅರ್ಥಿಕರಲ್ಲಿತ ಕಲ್ಪೋಯಂ ಪ್ರತ್ಯಾರ್ಥಿಗಜಕೇಸರಿ|
ವ್ಯಾಸತೀರ್ಥಗುರುಭೂಯಾದಸ್ಯದಿಷ್ಟಾರ್ಥ ಸಿದ್ಧಯೇ||

ಎಂಬ ಚರಣ ಶ್ಲೋಕವನ್ನು ರಚಿಸಿ
ಅವರ ಗುಣಗಾನ ಮಾಡಿದರು.

ಅಲ್ಲಿಯೇ ಇದ್ದ ಶ್ರೀವಾಸ್ತವರಾಜರ ಪರಮಾಪ್ತ ಶಿಷ್ಯರಾದ ಶ್ರೀಪುರಂದರದಾಸರು
"ಚಿತ್ತಸೀದರು ವ್ಯಾಸರಾಜರ ಚಿತ್ತಜನಯನ ಸಭೆಗೆ"
ಎಂಬ ಚರಮಗಿತೆಯನ್ನು ರಚಿಸಿ ಹಾಡಿದರು."

"ಹರೇ ಶ್ರೀನಿವಾಸ"

Sri VyasaRajara Jeevanacharitra (Kannada - PDF)
(sangraha)

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:95fe4c74-6698-42e7-a53e-d7d22e577f56>

SRI VYASAYOGICHRITAM
(The Life of Sri VYASARAJARU)

<https://archive.org/details/vyasayogi-charitam.compressed>

BY Sri Somanatha Kavi
(a contemporary of Sri VyasaRajaru)

PDF Link...👉

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:642f02e5-b81f-4bdd-b297-f12969898aca>

Poet Somanatha, a contemporary of Sri VyasaRajaru has published his exclusive work on Sri VyasaRayaru called Vyasyogicharitam.

But for SomanathaKavi the world wouldn't have known the contribution made by Sri VyasaRajaru to Vijayanagara kingdom/empire.



स्त्री व्यासयोगिचरितम् ।

श्री व्यासयोगिचरितम् ।

सौभद्राधकप्रियमाणं ।

THE LIFE OF SRI VYASARAJA

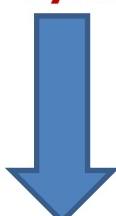
A Classic Kannada Work

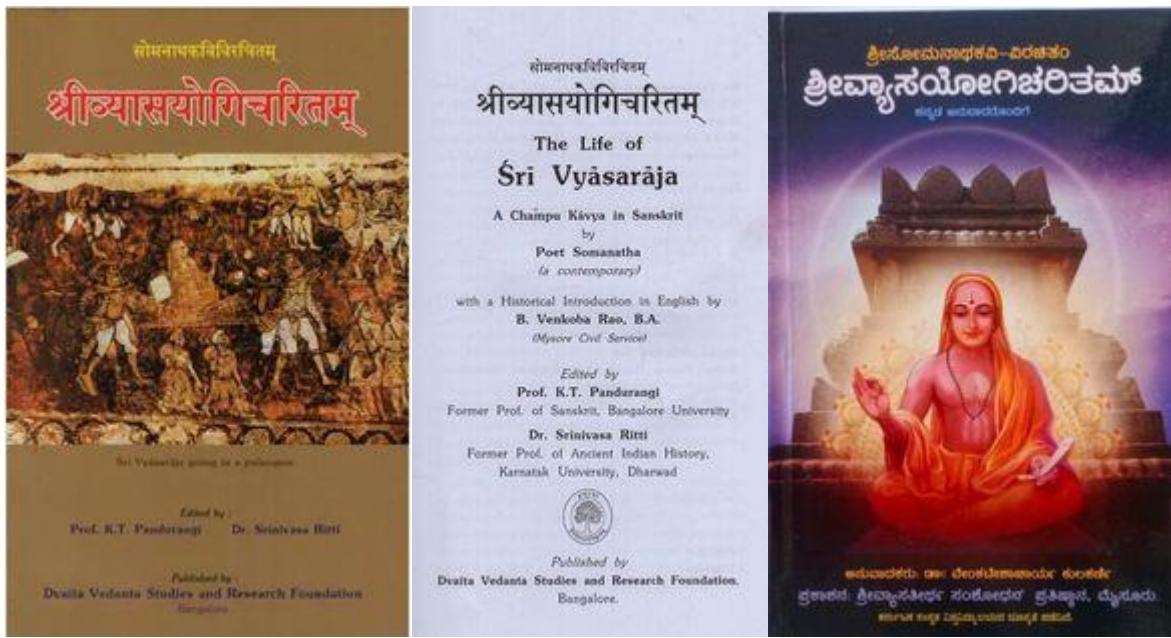
BY
POET SOMANATHA
of Sringeri

With a Historical Introduction in English

BY
B. VENKOBIA RAO, M.A.,
Professor Emeritus

Other publications on VyasaYogiCharitam





Annexure

PRAMEYA NAVARATNAS **(Basic Tenets of Tattvavaada)**

Sri Vyasarajaru (an eminent Madhva Saint/Philosopher and an incarnation of Bhakta Prahlada) has summarized the essence of taTattvavada (Madhva philosophy) propounded by Sri Madhvacharya (Sri Aananda Theertha) in a single verse which is called Prameya Navaratnas the basic tenets of Madhva philosophy – DvaitaTattvavaada.

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्वतो ।

भेदो जीवगणा हरेननुचराः नीचोच्चभावं गताः ।

मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं

ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ।

ಶ್ರೀಮನ್‌ಧ್ವಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್ ತತ್ವತೋ ।

ಭೇದೋ ಜೀವಗಣಾ ಹರೆನನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ ।

ಮುಕ್ತಿನ್ಯೇಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ಚ ತತ್ವಾಧನಂ

ಹ್ಯಕ್ಷಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈಕವೆದ್ಯೋ ಹರಿಃ ।

శ్రీమన్వద్వమతే హరిః పరతరః సత్యం జగత్ తత్వతో |
 భేదో జీవగణా హరేరనుచరాః నీచోచ్చబావం గతాః |
 ముక్తిరైజసుఖానుభూతిరమలా భక్తిశ్చ తత్సాధనం
 హ్యాజ్ఞదిత్రితయం ప్రమాణమఖిలామాయైకవేద్యో హరిః

shrIman-madhva-mate hariH parataraH satyaM jagat.h tattvato |
 bhedo jIvagaNAH hareranucharAH nIchochcha bhAvaN^gatAH |
 muktirnaijasukhAnubhUtiramalAbhaktishcha tatsAdhanam.h |
 hyaxAditritayaM pramANamakhilAmnAyaikavedyo hariH ||

Sriman MadHwa MatE: Sri MadHva's doctrine (Madhva Siddhanta)

HariH ParataraH:

- Lord Sri Hari (Vishnu) is the Supreme God – Hari Sarvottama;
- Lord Sri Man Narayana is the truth and is eternal.
- His concepts and creations are truth.
- His avatharas (incarnations) are truth.
- He is an embodiment of truth and Sathya is his costume.
- He is Sathya-dharma-parayana,
- He is the custodian of truth, virtue and justice.
- He is the ultimate reality (Truth) for his devotees.
- Verily He is a true God, not an illusion.

Sathya is HARI SARVOTTAMA the primordial supreme God Sri Man Narayana;

Such truth ie. Lord Vishnu to be remembered always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu who is worshipped by Vedas and all sacred literature is Supreme, Sarvottama.

SriMadAachaaryaru urges us to remember always Paramatma SriManNarayana at all times - Preenayaamo Vaasudevam;

Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthitilayonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||
(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God SriManNaaraayana the one....

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,
- who is the giver of all knowledge,
- who is all pervading,
- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and,
- who is the tormentor (damnation/sorrow) to the Asuras/wicked.

He is "SarValaksHanaLaksHanyaH" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas;

He is Ananta-Kalyana-Guna-Paripoorna; Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta;

SaTyam Jagat: Universe is Real; this creation by God is no illusion but real. Acharya Madhva has stated authoritatively that the world is real. If the world is unreal, the greatness of the Supreme Being stated in the Shastras is lost.

Bahuchithrajagath bahudhAa karanAth
parashakthirananthagunah paramah

The Supreme Being has infinite auspicious qualities and his greatness is indescribable as He has created this immense and wonderful world with a large number of special features. He has infinite capacity to do so. If the world itself is unreal, its creation is also unreal and so is His greatness. Can there be a most delusionary conclusion than this? It is an Asuri Lakshana. We will not have devotion in God and thus will be unable to secure His grace and redemption from Samsara.

In the well-known Geeta Sloka...

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ 16.8

asatyam apratiṣṭham te jagad āhur anīśvaram
aparaspara-sambhūtam kim anyat kāma-haitukam

Lord Sri Krishna says, those who say that the world is unreal are Asuras. They also say that there is no God?

God has created the world for the realization/to attain true knowledge of the intrinsic nature of the souls by themselves.

This creation of the world is a great act of mercy on the souls by God. It is also His pleasure.

For the God, who is Happiness incarnate, this act of creation is not tiring in the least. In fact, it is His pleasure/sport and it is purposeful. This world which is both the sporting ground of God and the field of action of the souls is real.

Sri Madhvacharya contests the opinion held that the world is an illusory projection of the cosmic world. He strongly refutes this theory by holding the view that the Vedic literature is full of references to the creation, preservation, regulation and control of the world of matter and souls by a Supreme Being. The material world is the field provided for the spiritual evolution of souls. God cannot possibly have given us an illusory world to develop in. There is enough evidence in the Vedic literature that God perceives us and the world in which we live as factual realities. What is thus directly perceived by a cosmic mind cannot be illusory.

Tatvato BhedaH:

jiiveshvara bheda chaiva jadeshvara bheda tatha |
jiiva-bhedo mithashchaiva jaDa-jiiva-bheda tatha |
mithashcha jada-bhedo.ayam prapajncho bheda-panchakaH ||

– paramashruti

- difference between jîva (soul) and Îshvara (Creator),
- difference between jaDa (insentient) and Îshvara;
- difference between various jîvas,
- difference between jaDa and jîva; and the
- difference between various jaDas. (Paramopanishad)

Pancha-Beda/Atyanta Bheda Darsanam (Five Distinctions)

जीवेश्वर भिदा चैव जडेश्वर भिदा तथा ।
जीव-भेदो मिथश्वैव जड-जीव-भिदा तथा ।
मिथश्व जड-भेदोऽयं प्रपञ्चो भेद-पञ्चकः ॥

-Paramopanishad

Translation:

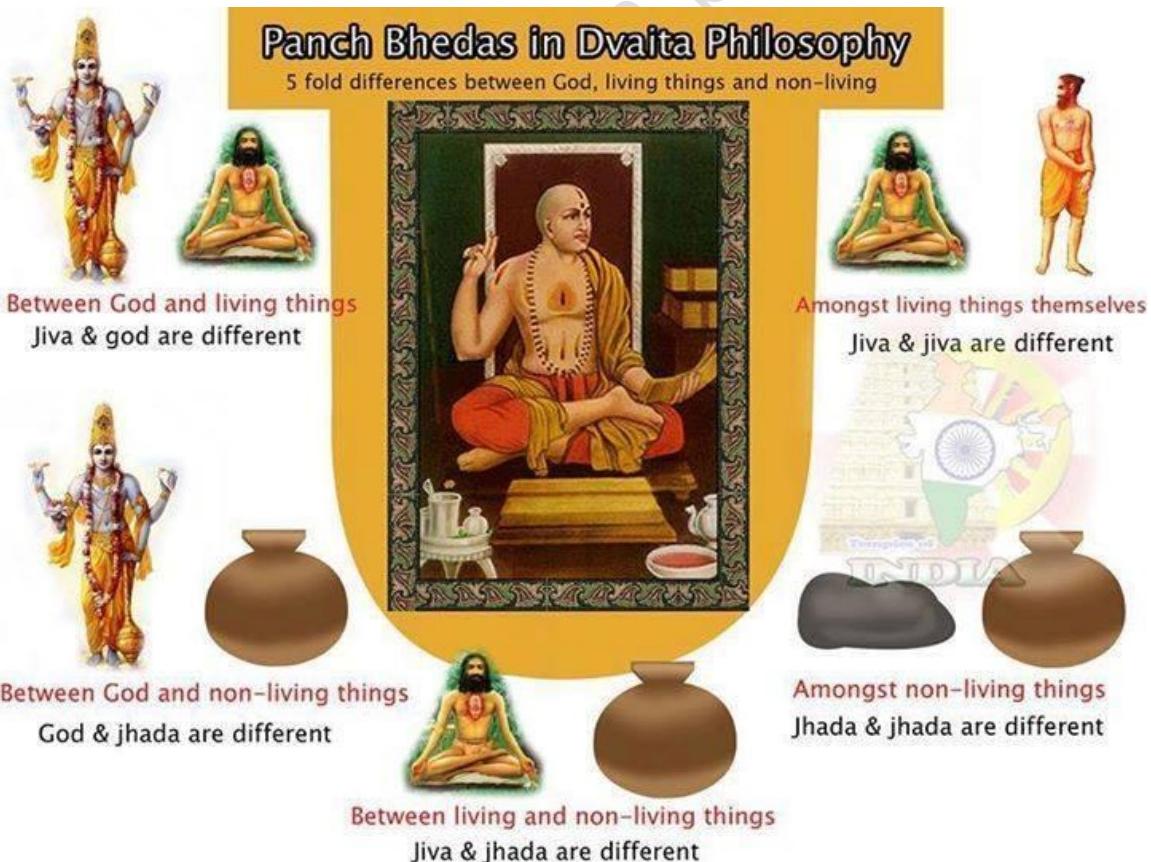
Ishwara – Jeeva bedha (The distinction between God and individual soul)

Ishwara – Jada bedha (The distinction between God and inanimate things)

Jeeva – Jada bedha (The distinction between individual soul and inanimate things)

Jeeva – Jeeva bedha (The distinction between two individual souls)

Jada – Jada bedha (The distinction between two inanimate/material things)



Five-fold differences (Pancha Bheda) between God, Livings & Non-living things are real and an eternal fact; (as depicted in the image)

DvaitHa SiddHantha means that, Paramatma (God) and the Jeeva are not identical and are always different. The doctrine preaching their identicalness is untrue;

uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitah
yo loka-trayam āviśhya bibharty avyaya iśhvarah;

In Bhagwadgita (Purushottama Yoga) sloka # 17; Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul who is much much superior to Jeevaatma, who is indestructible,

who is Antaryaami who pervades in all;

who is the controller and the one who supports all beings in three worlds.

Only when we correctly understand these five-fold differences, we are able to understand the nature and meaning of this world. Only then we are able to place the Supreme God, the soul and matter in proper perspective.

Jeevaganah hareh anucharah:

All living beings are servants of Lord Sri Hari and dependent on Him (Vishnu) for their existence;

Sri Jagannatha Dasaru in HKS (Mangalacharana Sandhi) pays obeisance to Sri Ananda Theertharu (Madhvacharya) the one who has proclaimed to the world the concept of Tattvavaada - Pancha Bheda;

paMchabhEdAtmaka prapaMchake, |
paMcharUpAtmakane daivaka, |

paMchamukha shakrAdigaLu kiMkararu shrIharige ||
paMchaviMshathi tattva taratama, |
paMchikegaLanu pELda, bhAvi vi |
riMchiyenipAnaMdatIrthara, nenevenanudinavu |

ಪಂಚಭೇದಾತ್ಮಕ ಪ್ರಪಂಚಕ ಪಂಚರೂಪಾತ್ಮಕನೆ ದ್ವೇವತ
ಪಂಚಮುಖ ಶಕ್ತಾದಿಗಳು ಕಿಂಕರರು ಶ್ರೀಹರಿಗೆ
ಪಂಚವಿಂಶತಿ ತತ್ವ ತರತಮ ಪಂಚಿಕೆಗಳನು ಹೇಳ್ಣಿ
ಭಾವೀ ವಿರಿಂಚಿಯೆನಿಷ ಆನಂದತೀರ್ಥರ ನೆನೆವೆನಸುದಿನವು||

For this world of Pancha Bheda; PancharoopaAtmaka Devata (Narayana-Vasudeva-Sankarshana-Pradyumna-Aniruddha); Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Neechocha Bhavam Gatah:

There is hierarchy amongst living beings that is eternal.

There is gradation in the experience of bliss, there is gradation even in liberation and for their continuous joy they still depend on the Grace of God.

Mukhti naija sukhanubhootih:

Salvation (liberation/Mukti) lies in the soul experiencing its intrinsic joy.

Liberation means that the souls by the sight of God and getting His grace realize and experience the true nature of themselves in their subtle form of knowledge, bliss and other qualities;

From the sight of God, the soul realizes its true nature and thereby is freed from the bondage which has pinned it down to sorrow.

In liberation, the soul experiences its true nature of knowledge, bliss and devotion to God and being free from baser qualities

which had been afflicting it in the world, enjoys uninterrupted happiness thereafter.

The bliss experienced by different released souls is not identical, but vary with nature of different souls. As the souls are not all identical, and their intrinsic essences are different and varied, it is only natural that the bliss experienced by them is not identical but varied.

There is thus gradation in the experience of bliss, there is gradation even in liberation and for their continuous joy they still depend on the Grace of God.

Amala Bhaktih cha tat sadhanam:

Liberation can be attained only through pure and unsullied devotion with correct understanding and knowledge of God.

For liberation, God's sight, as well as constant devotion and ultimately God's grace are necessary.

The souls which are dependent on and different from God, work out their salvation according to their intrinsic essence of nature. By pure devotion and Grace of God, it should be the aim of each soul to attain the true nature of itself, which contributes to its eternal happiness.

Akshadi Tritayam Pramanam:

Means of knowledge are sensory perception, inference and Holy Scriptures.

This is capable of being understood from the revealed literature, the source books, perception and logic.

Akhila amnayaika vedyo hariH:

All Vedas speak (extoll) Lord Sri Hari. Vishnu is to be perceived in His nature through Holy Scriptures and only through them.

वेदे रामायणे चैव पुराणे भारतेतथा।
 आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥
 वैदेह रामायणे चैव पुराणे भारतेतदा।
 आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥
 वैदे रामायणे चैव पुराणे भारतेतदा।
 आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥

vede rāmāyaṇe caiva purāṇe bhāratetathā|
 ādau ante ca madhye ca viṣṇuh sarvatra gīyate॥

आदि, अन्त, मध्यभाग of वेद, रामायण, पुराण and महाभारत; all of them sing the glories of Vishnu.



Knowledge of paMcha bhEda and tAratamya is very important for those who aspire for mOxa. This is the very basis of madhva siddhAMta. Futile is divine worship if it is done without proper understanding and recognizing Taratamya. It is the fundamental/preliminary requirement for saadhana.

ಸತ್ಯಂ ಸತ್ಯಂ ಪುನಃ ಸತ್ಯಂ ಉದ್ಧರ್ತ್ಯ ಭುಜಮುಚ್ಯತೇ
 ವೇದಶಾಸ್ತ್ರಾತ್ಮಾತ್ ಪರಂ ನಾಸ್ತಿ ನ ದ್ವಾದಂ ಕೇಶವಾತ್ಮರಮ್
 ವೇದಶಾಸ್ತ್ರಗಳಿಂತ ಪರಮಪ್ರಮಾಣ ಬೇರೊಂದಿಲ್ಲ, ಕೇಶವನಿಗೆ ಮಿಗಿಲಾದ ದ್ವಾದವಿಲ್ಲ.
 ಇದು ಸತ್ಯ, ಸತ್ಯ. ಮತ್ತೊಮ್ಮೆ ವರದು ಭುಜಗಳನ್ನು ಎತ್ತಿ ಹೇಳುತ್ತೇನೆ ಇದೇ ಸತ್ಯ.

ಶ್ರೀಮನ್‌ಧ್ವಮತೇಃ ಹರೇಃ ಪರತರಃ ಸತ್ಯಂ ಜಗತ್
 ಭೇದೋಜೀವಗಣಾದಯಃ ಹರೇರನುಚರಾಃ
 ನೀಂಜೋಜ್ಞಭಾವಂ ಗತಾಃ ಮುಕ್ತಿನ್ಯೈಜ ಸುಖಾನುಭೂತಿಃ
 ಅಮಲಾ ಭಕ್ತಿಶ್ಜ ತತ್ವಾಧನಂ ಹೃತ್ಯಾದಿತ್ರಿತಯಂ ಪ್ರಮಾಣಂ
 ಅಶಿಲಾಮಾಯ್ಯರ ವೇದೋಯ್ಯ ಹರಿಃ

ಶ್ರೀಮನ್‌ಧ್ವಮತದಲ್ಲಿ ಹರಿಯೇ ಪರತಮನು, ಜಗತ್ತು ಸತ್ಯವು, ಜೀವಗಣದಲ್ಲಿ ಭೇದವಿದೆ, ಅವರು
 ಹರಿಯ ಅನುಚರರೂ, ನೀಂಜ ಮತ್ತು ಉಜ್ಜ ತಾರತಮ್ಯವೇಳ್ಳವರು. ಮುಕ್ತಿಯೇ ನ್ಯಾಜ ಸುಖದ ಅನುಭವವು,
 ಅಮಲವಾದ ಭಕ್ತಿಯೇ ಮುಕ್ತಿಗೆ ನಾಧನ. ಪ್ರತ್ಯೇಕ, ಅನುಮಾನ, ಆಗಮವೇ 3 ಪ್ರಮಾಣಗಳು. ಪರಮ
 ಮುಖ್ಯವೃತ್ತಿಯಿಂದ ಹರಿಯೋಬ್ಬನೇ ಸರ್ಕಲವೇದಗಳಿಂದಲೂ ಪ್ರತಿಷಾಧ್ಯನು

Sri Krishnadevaraya himself is telling what upadesha he has received from his Guru Sri VyasaRajaru that was propounded by SriMadAacharyaru as a dictum.

How many of us are sincerely, in letter & spirit propagating this injunction of Sri Madhvacharyaru?

Lord Vishnu to be remembered/worshipped always as SARVOTTAMA is the greatest injunction of Shastras/Vedas/Puranas, all other rules being secondary.

ಕಿಡೆ ರಾಮಾಯಣ ಚೈವ ಪುರಾಣ ಭಾರತेतಥಾ।
 ಆದೌ ಅಂತೆ ಚ ಮಧ್ಯೇ ಚ ವಿಷ್ಣು: ಸರ್ವತ್ರ ಗೀಯತೇ॥

'Vede ramayane caiva purane bharate tatha'
Adavantau ca madhye ca Vishnuh sarvatra giyate'

आदि, अन्त, मध्यभाग of वेद, रामायण, पुराण and महाभारत; all of them sing the glories of Vishnu the Supreme God.

Vishnu is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama).

HariSArvottama - Vaayu Jeevottama is the ULTIMATE TRUTH OF VEDANTA

Tattvavaada is the #ultimate spiritual knowledge;

Understanding Vishnu (SriHari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva Dvaita Tattvavaada.

वेदान् मन्त्रानुपनीषत्सहितान् सर्वदा शृणु ॥ 27 ॥

इतिहासपुराणे च पञ्चरात्रं तथैव च ।
तदर्थान् ब्रह्मसूत्रैश्च सम्यद्विर्णीय तत्त्वतः ।
विष्णोः सर्वोत्तमत्वं तु सर्वदा प्रतिपादय ॥ 28 ॥

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितः (यति)प्रणवकल्पः ॥



Krishnadevarāya in his work states

उत्साहं मम वीक्ष्य महूरुः श्रीव्यासतीर्थो मुनिः
पर्यालोच्य पुराणशास्त्रविविधाम्नायेतिहासादिकान् ।
लब्धास्तत्र कथा हरे: पशुपतेः साम्यं निरस्याधिकं
विष्णुं कीर्तय सर्वथेत्युपदिशन् महां मुदा दत्तवान् ॥१२॥

(manuscript no. D 18299 at Madras oriental manuscript library)

"Seeing my enthusiasm, my guru Śrī Vyāsatīrtha Muni happily gave me the eternal upadesha of Hari Sarvottamatva & refuted the Hari Pashupati samya after thoroughly deliberating upon all elements available in all the Purānas, Śāstrās, Vedās, Itihāsās etc"

**yAntHroddHaAraKa aAnJanEya swAmy
(ChakratheErTHa)**

ಯಂತ್ರೋಧಾರಕ ಘಾಣ ದೇವರು (ಹಂಪಿ)

[A rare temple of Lord Hanuman (Sri Vyaasaraaja Theerthara Prathishta)]

Dedicated to Lord Hanuman; Yanthroddharaka Aanjaneya Swamy temple at Chakratheertha (Hampi) has acquired a unique significance by its location, sanctity, spirituality and symbolism.

Located at the legendary Kishkindha of Ramayana period on the southern banks of the holy river Tungabhadra behind Sri

Kodanda Rama Swamy temple, Yanthroddharaka is a rare temple of Lord Hanuman that we come across.

This temple is considered as the first one among the 732 temples of Lord Hanuman installed/consecrated by the great Madhwa Saint and Philosopher Sri Vyaasa Rajaru.

Located at an elevated place on the top of a small hillock the temple of Yanthroddharaka Hanuman is standing as a testimony to the great spiritual powers and holiness of Sri Vyaasarayaru.

Sri Vyaasarayaru was an ardent devotee of Lord Hanuman; during whose period 732 Hanuman idols were installed/consecrated at various locations across South India.

He had so much devotion towards Lord Hanuman that every day soon after his pooja rituals on the banks of Chakratheertha, he used to meditate on an image of Lord Hanuman and draw its picture with a piece of Angaara (Charcoal) on a nearby rock and worship the same.

One day when he drew the image of Lord Hanuman; to his surprise a monkey came out of it alive from the rock jumping out and his drawing disappeared.

This situation continued for twelve days and every time the Pontiff used to draw an image of Lord Hanuman on the rock; the image used to take life; a monkey used to leap out and the image used to disappear.

After failing to fix the image of Lord Hanuman continuously for 12 days Sri Vyasarayaru went into meditation seeking the help of Lord Hanuman himself to solve the puzzle.

Finally, on the 13th day Sri Vyasarayaru drew the image of Lord Hanuman as directed by Him (Lord Hanuman) by

encircling the image with a powerful Yantra (consecrated geometrical shape) bequeathed with Beejaakshara mantras.

Further the stupendous Yantra was also sealed with figurines of twelve simian monkeys bound to each other in a tight group in a circular fashion encompassing the outer ring of the Yantra.

Thus, dighbandana (caged) was made and Lord Hanuman was confined to a potent Yantra sitting firm in a yogic posture.

Since Hanuman was fixed in a Yantra, thenceforth He came to be known as Yanthroddharaka Praana Devaru (Lord Hanuman).

Thereafter Sri Vyasarayaru composed the famous Yanthroddharaka Hanumath Sthothra which became very popular and powerful prayer manthra of Lord Hanuman.

Unlike the usual symbolism of Lord Hanuman that we generally come across in most of the temples, here the icon of Lord Hanuman is depicted in a rare posture.

This rare icon of Lord Hanuman manifested on a holy rock in a sitting position is embedded inside an amulet (Yantra) at the centre of a set of six concentric triangles enmeshed in a circle.

Sitting quiet in a yoga mudra (meditative posture) in padmaasana at the centre of a sacrosanct Yantra with beads of japamala in his hands this unique image of Lord Hanuman is an epitome of spirituality.

The temple of YanthroddharakaHanuman came into existence about 500 years ago and has become a popular pilgrim center dedicated to Lord Hanuman.

Located in Hospet Tq of Bellary district in Karnataka State, Chakratheertha near Hampi is attracting pilgrims from across the country and also from abroad. Pilgrims visiting Hampi will make it a point to visit Yanthroddharaka Hanuman temple located nearby.

Hampi is about 12 km from Hospet which is well connected by rail and road. Nearest railway junction is Guntakal.

Other nearby places worth visiting are Anegondi and Nava Brundavana, an island in Thunga Bhadra river and the seat of Moola Brundavanas of nine great Madhwa Saints including that of Sri Vyaasa Rajaru.

With all its sanctity and spirituality this holy shrine of Mukhya Praana (Lord Hanuman) at Yanthroddharaka is one of the must visit places especially for Madhwa fraternity.







ಶ್ರೀ ವಾಸರಾಜರಿಂದ ಪ್ರತಿಷ್ಠಾಪಿತವಾದ
ಶ್ರೀಯಂತ್ರೋದಾರಕ ಪಾಣಿದೇವರು
ಚಕ್ರತೀರ್ಥ (ಹಂಪಿ)



Significance of BELL in Sri Hanuman's tail (sangraha)



{Image depicted above is an icon sculpted by Sri VyaAsaRaAjaru with his own hands as a prateeka of 732 Hanuman moortis installed by him across the country. It is with Sri Vyasaraja Matha (Sosale)}

The Bell in Hanuman's tail - is an interesting feature that can be seen not just in Vyasa-Anjaneya pratima-s but also in many pratima-s across Bharata bhUmi. I have learnt one legend associated with it from elders.

Here is the legend... Before leaving for Lanka, Sri Rama raised an army of monkeys & bears. He assured the families of these warriors that "I loose none but will return with all." Message

vAnara army was filled with many varieties of monkeys with varied shape, size & battle power. 'singilIka' was one such monkey variety of dwarf vAnarAs. singilIkA-s don't carry weapons but use teeth & nails to attack enemies. They engage in deadly melees & fall upon enemy en-mass.

Now, we come to the time & setting wherein an epic battle between Rama & Ravana was raging. Many of Ravana's finest generals & warriors including his many sons have fallen in the battle. Left with no option, Ravana woke up his sleeping, giant sibling - Kumbhakarna.

Ravana ordered him to fight Rama. Kumbhakarna tried to reason with his elder brother but went into battle due to brotherly love. He came to battle field raiding a huge chariot. This chariot was decorated with a string of tiny bells around its canopy.

The giant rAkshasa fought with great gusto only to succumb to deadly rAma bANa. As Kumbhakarna started falling off from chariot, his hand hit against a bell hung to the canopy. Due to the impact of Kumbhakarna's mighty hand, the bell got disjointed & fell on the ground.

That very moment, a team of 1000 singilIka-s were moving towards a rAkshasa. They got trapped under this bell which was huge as a mountain for their size. Unaware of what befell on

them & unable to figure out why sudden darkness wrapped them in, singilIkAs started worrying.

Few moments later, one monkey said "I fear no one would be saving us?" Another said "We are doomed." Yet another said "It is our fault to come here." After sometime, some monkeys have started finding fault with their king, Sugreeva.

The fit of rage caught up with many & they began to accuse Rama & Hanuma as the reason for their misery. An aged monkey among the lot shouted over others to calm down & said "Let us not loose hope in Sri Rama. Let's chant his nAma & see what happens."

Having got nothing much to do singilIkA-s one-by-one engaged in rAma nAma smaraNa.

Meanwhile, outside the bell, Ravana too got killed by rAma bANA marking the end of the battle. Now, Rama sitting in his camp ordered Sugreeva to take a count of his armies. Sugreeva returned to Rama with 1000 nos. short. Rama ordered for re-count but to no avail.

Rama got up by saying to Hanuma - "Lead the way into the battle field, I will search for the missing companions." On hearing this, Hanuma started towards the battle field strewn with bodies of slain rAkshas, broken charriots, spears, shields etc.

As Hanuma was clearing the debris, Rama started looking either sides for clues that could lead to missing monkeys. Little far into the field, Rama stopped midway & pointed towards a bell.

All got surprised by this act & were looking quizzically at Rama. Meanwhile, Hanuma having understood the mind of Rama, instantaneously put his tail into the ring of the bell & lifted it gently.

There, inside the bell, were 1000 tiny monkey warriors with closed eyes & tAraka nAma on their lips. Thus went an uproar "Jaya Jaya Rama...Jaya Jaya Rama" like a thunder from the sky.

Having the silence thus far surrounding them shattered & a flood of bright light hitting their eyes, those small singilIkA-s came to senses & opened their eyes. Ah! There He is...AjAnubAhu, aravinda dalAyatAksha, niShAcharadhvamsi, the ever beautiful Rama Swamy!

Unable to believe their bhAgya & caught unprepared to welcome it, those singilIkA-s stood like images drawn by a skilled painter. An another round of applause by rest of army caused the tiny warriors to know what to be done next.

They prostrated before the lotus feet of Sri Rama in reverence, with devotion but more importantly to condone their retribution of doubting Sri Rama. Rama smiled & bestowed his sacred 'karaspArsha' that even Sri Lakshmi can't have at Her will.

Later Rama turned his eyes towards Hanuma, standing tall among kapi-s but slightly bent in obedience in his Swamy's presence. A shining bell in his tail he looked like prasanna, abhaya, varada AnjanEya. Bhagawan Rama was beyond limits to see him so.

Rama bestowed a boon that whoever worship Hanuma with bell in tail will be bestowed with greater jnAna, bhakti & vairAgya. They will be brought out from ignorance just like how those singilIkA-s were released by vAyuputra from darkness.

Kannada version (sangraha)

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಶ್ರೀ ಮುಖ್ಯ ಪ್ರಾಣ ದೇವರ ಬಾಲದಲ್ಲಿ ಬಿಗಿಯಾದ ಘಂಟೆಯ ಮಹತ್ವ

ಶ್ರೀ ವ್ಯಾಸರಾಜ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆಯನ್ನು
ಬಿಗೊಳಿಸಿರುವುದನ್ನು ನೀವೆಲ್ಲರೂ ನೋಡಿರಬಹುದು .ಗಮನಿಸಿರಬಹುದು / ಆದರೆ ಹಲವರಿಗೆ

ಇದರ ಮಹತ್ವ ತಿಳಿದಿಲ್ಲ. ನಮ್ಮ ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರು ಸ್ವಾಮೀಜಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ಮತ್ತ ಸೋನಲೆಯವರು ಅದರ ಮಹತ್ವವನ್ನು ಬಹಳ ಸುಂದರವಾಗಿ ನಿರೂಪಿಸಿದ್ದಾರೆ.

ರಾಮ ಮತ್ತು ರಾವಣರ ಭೀಕರ ಯಿಧಿ ಕೊನೆಗೊಂಡಿತುರಾವಣ ಕುಂಭಕರ್ಣ ಇಂದ್ರಜಿತ್ ಮತ್ತು . ವಾನರ ನೇನೆ ವಿಜಯೋತ್ಸವ ಆಚರಿಸಲು ಆರಂಭಿಸಿತು . ಅನೇಕ ರಾಕ್ಷಸರು ಯಿಧಿದಲ್ಲಿ ಸತತ ಒಂದು ಸಾವಿರ ಕಟ್ಟಿಗಳು . ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ವಾನರ ಸೈನ್ಯವನ್ನು ಎಣಿಸಲು ಹೇಳಿದನು ಕಾಣ್ಯಾಗಿದೆ ಎಂದು ಅವರು ಕಂಡುಕೊಂಡರು ಅಷ್ಟರಲ್ಲಿ ಅವರು ಯಿಧಿಭೂಮಿಯಲ್ಲಿ ಹತ್ತಿರದ . ದೊಡ್ಡ ಘಂಟೆಯಿಂದ ಕೆಲವು ಶಭ್ದಗಳನ್ನು ಕೇಳಿದರು

ರಾಮನು ಸುಗ್ರೀವನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಿ ನೋಡುವಂತೆ ಹೇಳಿದನು ಸುಗ್ರೀವನಿಗೆ . ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಮತ್ತು ಅಂಗದನಿಗೂ ಸಹ ಸಾಧ್ಯವಾಗಲಿಲ್ಲಾಗ ರಾಮನು . ಮುಖ್ಯಾಂತಾಣನಿಗೆ ಘಂಟೆಯನ್ನು ಎತ್ತಲು ಆಷ್ಟಾಪಿಸಿದನು ಆಗ ಮುಖ್ಯ ಘಾಣದೇವರು . ಗೌರವಪೂರ್ವಕವಾಗಿ ಶ್ರೀರಾಮನಿಗೆ ನಮಸ್ಕಾರ ಮಾಡಿ, ಬಾಲದ ತುದಿಯನ್ನು ಘಂಟೆಗೆ ಕಟ್ಟಿ ಅನಾಯಾಸವಾಗಿ ಘಂಟೆಯನ್ನು ಎತ್ತಿದರು .

ನೋಡಲು ಆ ದೊಡ್ಡ ಘಂಟೆಯ ಒಳಗೇ ಸಾವಿರ ಕೋತಿಗಳು ಅಳುತ್ತಿದ್ದವು. ಏನಾಯಿತು ಎಂದರೆ ಕುಂಭಕರ್ಣನ ಭವ್ಯವಾದ ರಥಗಳನ್ನು ಅಲಂಕರಿಸಲು ಅನೇಕ ದೊಡ್ಡ ಘಂಟೆಗಳನ್ನು ಅಲಂಕರಿಸಲಾಗಿದೆ. ಯಿಧಿದ ಸಮಯದಲ್ಲಿ ಕುಂಭಕರ್ಣ ರಥದಿಂದ ದೊಡ್ಡ ಘಂಟೆಯೊಂದು ಕೆಳಗೆ ಬಿದ್ದಿತ ಘಂಟೆಯ ಹೊಡೆತಕ್ಕ ಸಾವಿರ . ಆ ಘಂಟೆ ಅಲ್ಲಿದ್ದ ವಾನರ ಸೈನ್ಯದ ಮೇಲೆ ಬಿದ್ದಿತ . ಕೋತಿಗಳು ಅದರಲ್ಲಿ ಸಿಕ್ಕಿಬಿದ್ದಿದ್ದವು

ಶ್ರೀರಾಮ ಮತ್ತು ಮುಖ್ಯಾಂತಾಣನ ಕೃಪೆಯಿಂದ ಘಂಟೆಯಲ್ಲಿ ಸಿಲಕಿದ್ದ ವಾನರರು ಜೀವಂತವಾಗಿ ಹೊರಬಂದರು. ಮಂಗಳಗಳು ಜೀವಂತವಾಗಿರುವುದನ್ನು ಕಂಡು ಎಲ್ಲರೂ ಸಂತೋಷಪಟ್ಟರು . ಘಟನೆಯ ಮಹತ್ವವನ್ನು ಗುರುತಿಸಲು, ಶ್ರೀ ವ್ಯಾಸರಾಜರು ತಮ್ಮ ಎಲ್ಲಾ ಪ್ರತಿಷ್ಠಿತ ಮುಖ್ಯ ಘಾಣದೇವರ ವಿಗ್ರಹಗಳಲ್ಲಿ ಬಾಲದ ತುದಿಯಲ್ಲಿ ಘಂಟೆ ಅನ್ನ ಸೇರಿಸಿದರು.

ಇದನ್ನು ಗುರುಗಳ ಪ್ರವಚನದಿಂದ ಸಂಪೂರ್ಣವಾಗಿ ಹೇಳಿದ್ದೇನೆ. ಗುರುಗಳು ಶ್ರೀ ವಿದ್ಯಾ ವಿಜಯ ತೀರ್ಥರ ಬಾಯಿಂದ ಕೇಳಲು ಇದು ಹೆಚ್ಚು ಆಸ್ತಿಕಾಯಕ ಮತ್ತು ರೋಮಾಂಚನಕಾರಿಯಾಗಿದೆ. ಶ್ರೀ ವ್ಯಾಸರಾಜೋ ವಿಜಯತೇ ಶ್ರೀ ಮುಖ್ಯ ಘಾಣದೇವೋ ವಿಜಯತೇ ಶ್ರೀ ಮೂಲ ಗೋಪಾಲಕೃಷ್ಣೋ ವಿಜಯತೇ (ಸಂಗ್ರಹ)



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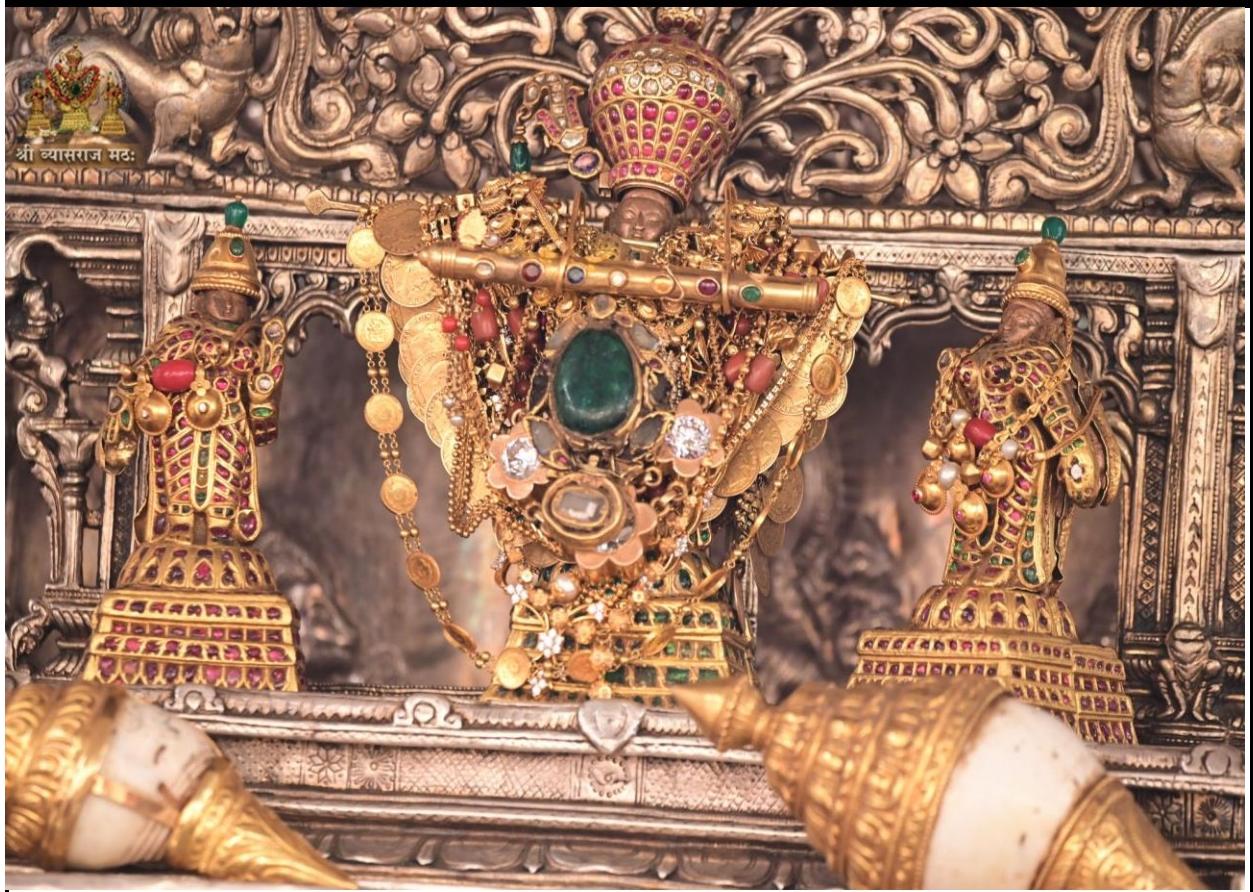


VYASARAJA MATHA POOJA VIGRAHAGALU



॥श्रीमूलगोपालकृष्णो विजयते ॥
 ॥जगद्गुरुश्रीमन्मध्वाचार्यमूलमहासंस्थानम् ॥
 ॥श्रीराजेन्द्रतीर्थ-पूर्वादि-मठीय श्रीमुनित्रय-पीठम् ॥





ನಿತ್ಯ ಶ್ರೀವಾಸ್ತವರಾಜ ಮತದಳ (ಪೋನಲೆ) ಮಂಜೇಗೌಡ್ವಾವ ಶ್ರೀಕೃಷ್ಣನ ಪ್ರತಿಮೆಗಳ ದರ್ಶನ



ಶ್ರೀಕೃಷ್ಣ ಅಷ್ಟಾರ್ಥಿಯಂದು ದರ್ಶನ

ಕೃಷ್ಣಾಯ ವಾಸುದೇವಾಯ ದೇವರ್ಚಿಂ ನಂದನಾಯಚ ।
ನಂದಗೋಪ ಕುಮಾರಾಯ ಗೋವಿಂದಾಯ ನಮೋ ನಮಃ ।

**Krishna pratimas undergoing daily
pooja at Sri Vyasaraja Matha : Sri
Mulagopala Krishna, Sri Digvijaya
Gopala Krishna , Sri Santana Gopala
Krishna , Sri bedi Kalinga mardhana
Krishna , Sri “Eetaneega Vasudevanu”
Krishna , Sri Udupi Utsava Murthy
Krishna**

Once Sri Vyasa Tirtha held the golden idol of Kalinga mardhana Vasudeva Krishna in his clenched fist (covering it from the viewers).



Sri Vyasa Tirtha then asked Sri Kanakadasa to guess what was held in his clenched fist.

Sri Kanakadasa replied with the song “Eetaneega Vasudevanu”! The very same idol is still present in the Srimatham and undergoes Pooja daily !

Neela devi kararchita Rugmini
Satyabhama sametha Sri Mula Gopala
Krishna bestowed to Acharya Madhva
by Sri Vedavyasaru after Acharya
offered his Gita Bhashyam at
Badarikashrama !

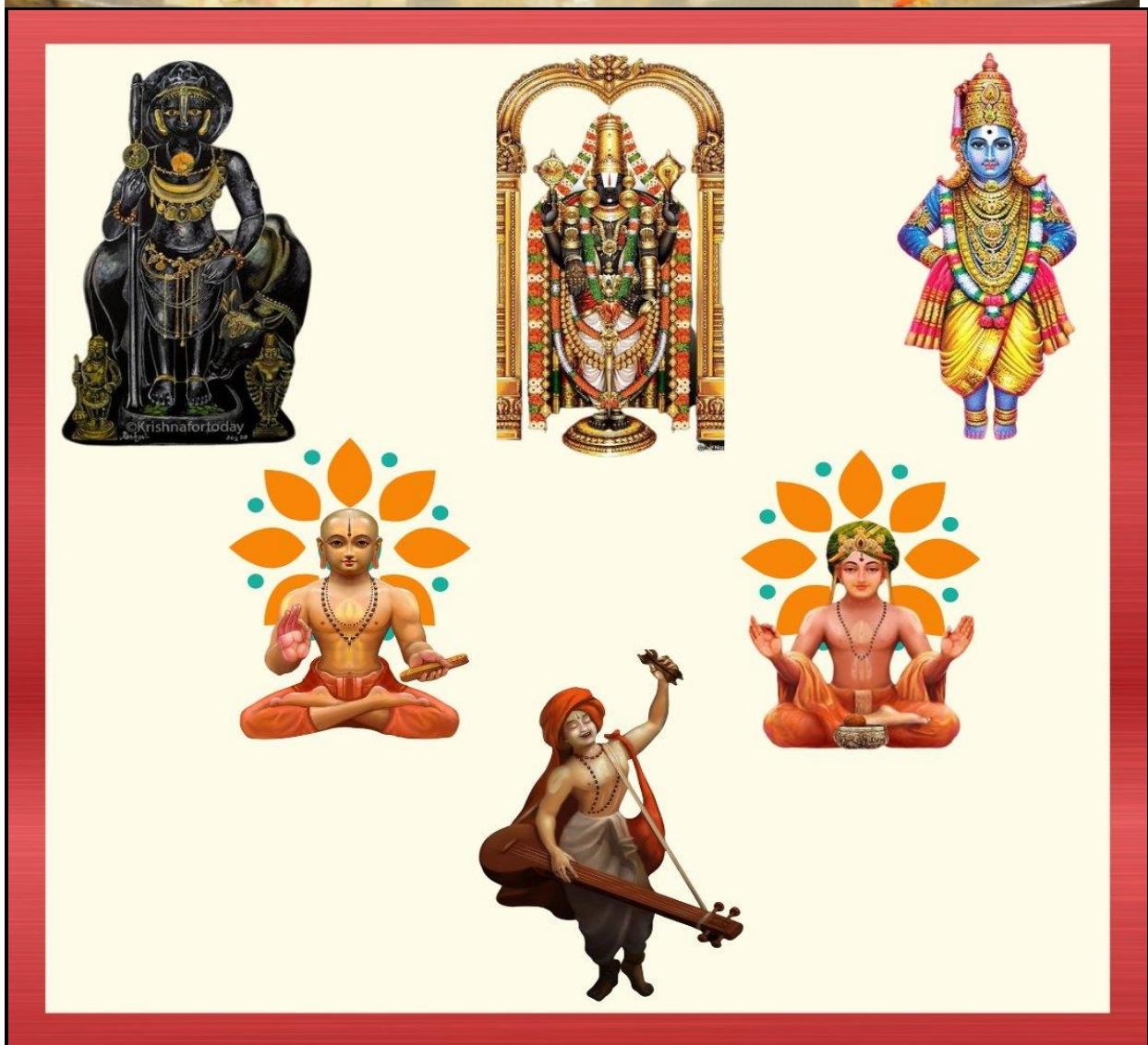


www.bhargavasarman.com



This Murthy of Udupi Sri Krishna is a testimony to the bandhavya between Sri Vyasaraja matha & Sri Sode Matha! This pratima was being used as the utsava murthy at Udupi Sri Krishna Matha ! Sri Vadirajaru gifted Sri Vyasarajaru with this pratima when Sri Vyasarajaru visited Udupi during Sri Vadirajarus Paryaya ! The Pratima has the sallakshanas of Udupi Krishna (Manthapaasha dhara , Divya Akruti, Shikha bandha Traya)!





VyasaMushti



Acharya Madhva was blessed with this VyasaMushthi by Lord Narayana at Narayanashrama. There is an explicit mention of this in Shri Madhva Vijaya as well as the Bhavaprakashika composed by Narayana Panditacharya.

तीर्थं स्वपाश्वं भूमिञ्च मोक्तुं नेच्छति सन्मथौ त्वत् स्नानाम्बुनि गङ्गास्यात्
शिलास्वास्महमित्यदात्

*tīrtham svapāśva bhūmiñca moktum nēcchati sanmathau
tvat snānāmbuni gaṅgāsyāt śilāsvāsmahamityadāt*

प्रापस नारयणतः शुद्ध शिलातम प्रतिमा: यासोस पद्म सहितो दोशहित
सन्निहितः

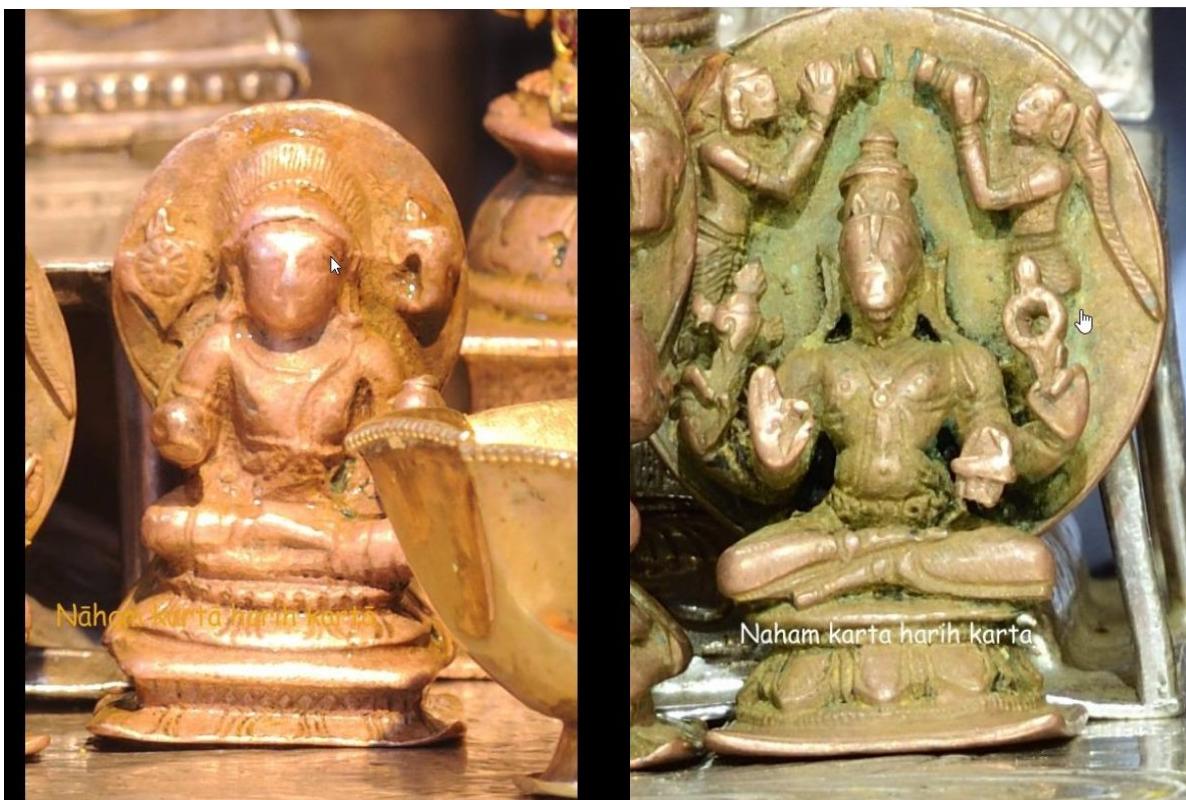
*prāpasa nārayanataḥ śuddha śilātama pratimāḥ yāsosa padma
sahito dośahita sannihita:*

The holy Vyasa Mushthi in Shri Matha's possession goes by the name "Vishva", hence the traditional appellation of our institution is विश्वपावन मठ 'Vishvapavana Matha.'

तत्रापि विश्वो राजेन्द्रमठे अस्माकम् सुपूज्यते विश्वेन पावितत्वात्तिथि विश्वपावन
सन्निधे

*tatrāpi viśvo rājēndra maṭhē asmākam supūjyatē viśvēna
pāvitatvāt dhi viśvapāvana sannidhē'*

Since the presence and worship of Vyasa Mushthi of name 'Vishva' happened in this institution, it got the above name among the society.



Lord Hayagrīva & Dhanvantari





Mūla Paṭṭābhirāma

श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत स्तोत्रम्

नमामि दूतं रामस्य सुखदं च सुरद्रुमम्
पीनवृत्त महाबाहुं सर्वशत्रुनिवारणम् ॥१॥

नानारत्नसमायुक्तं कुङ्डलादिविराजितम्।
सर्वदाभीष्टदातारं सतां वै दृढमाहवे ॥२॥

वासिनं चक्रतीर्थस्य दक्षिणस्थगिरौ सदा।
तुंगांबोधितरंगस्य वातेनपरिशोभिते ॥३॥

नानादेशगतैः सन्द्विः सेव्यमानं नृपोत्तमैः।
धूपदीपादिनैवेद्यैः पंचखादैश्वशक्तितः ॥४॥

भजामि श्रीहनुमंतं हेमकांतिसमप्रभम्।
व्यासतीर्थयतीद्रेण पूजितं च विधानतः ॥५॥

त्रिवारं यः पठेत्रित्यं स्तोत्रं भक्त्याद्विजोत्तमः ।
वांचितं लभतेष्टभीष्टं षण्मासाभ्यन्तरे खलु ॥६॥

पुत्रार्थी लभते पुत्रं यशोर्थी लभते यशः।
विद्यार्थी लभते विद्यां धनार्थीलभते धनम् ॥७॥

सर्वथा माष्टस्तु संदेहो हरिः साक्षी जगत्पतिः ।

यः करोत्यत्र संदेहं स याति नरकंण् ध्रुवम् ॥८॥

॥इति श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत् स्तोत्रम् ॥

श्रीव्यासराजयतिकृत यंत्रोद्धारक हनूमत् स्तोत्रम्

नमा मी द्युतं रामस्य सुभूदं च सुरद्धुमम्

पीनहृत् महोचाहुं सर्वशत्तुनिवारणम् ॥१॥

नानारत्नसमायुक्तं कुंडलादिविराजितम्।

सर्वदाभीष्टपूदातारं सतां वै दृढमाहावे ॥२॥

वासिनं चक्षुर्द्धस्य दक्षिणस्थिरो सदा।

तुंगांबोधितरंगस्य वात्सेनपरिक्षेभीते ॥३॥

नानादेशगत्तेः सद्बृः स्वव्यवहानं नुवोत्तम्बृः।

द्युपदीपादिन्नेवद्वृः पंचभाद्वृश्चक्तिः ॥४॥

भजामि श्रीपानुमंतं हामुकांतिसमपूजम्।

व्यासतीर्थयत्तिंद्रेण पुराजितं च विधानतः ॥५॥

त्रिवारं यः परेनीत्यं प्रौत्तं भक्त्याद्यज्ञोत्तमः।

वांचितं लभते लभिष्ट्वा एषामासाभ्यूतर्ते खलु ॥६॥

पुत्रार्थं लभते पुत्रं यज्ञोर्ध्वं लभते यशः।

विद्यार्थं लभते विद्यां धनार्थं लभते धनम् ॥७॥

ಸರ್ವಧಾ ಮಾಲಸ್ತು ಸಂದೇಹೋ ಹಾರಿಃ ಸಾಕ್ಷಿ ಜಗತ್ಪತಿಃ |

ಯಃ ಕರೋತ್ಯತ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂ ದ್ರುವಮ್ ||೫||

||ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತೀ ಪ್ರೋತ್ಸಮ್ ||

ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದ್ಧಾರಕ ಹನೂಮತೀ ಸ್ತೋತ್ರಮ್

ನಮಾಮಿ ದೂತಂ ರಾಮಸ್ಯ ಸುಖಿದಂ ಚ ಸುರದುಮಂಮ್

ಹೀನವೃತ್ತ ಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ಯನಿವಾರಣಮ್ ||೧||

ನಾನಾರತ್ನಸಮಾಯತ್ತಂ ಕುಂಡಲಾದಿವಿರಾಜಿತಮ್|

ಸರ್ವದಾಭೀರಷ್ಟಾತಾರಂ ಸತಾಂ ವೈ ದೃಢಮಾಹವೇ ||೨||

ವಾಸಿನಂ ಚಕ್ರತೀರ್ಥಸ್ಯ ದಕ್ಷಿಣಸ್ಥಗಿರೌ ಸದಾ|

ತುಂಗಾಂಬೋಧಿತರಂಗಸ್ಯ ವಾತೇನಪರಿಶೋಭಿತೇ ||೩||

ನಾನಾದೇಶಗತ್ಯಃ ಸದ್ಧಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮ್ಯಃ|

ಧೂಪದೀಪಾದಿನ್ಯೇವೇದ್ಯೈಃ ಪಂಚಶಾದ್ಯೈಶ್ಚ ಶತ್ತಿತಃ ||೪||

ಭಜಾಮಿ ಶ್ರೀಹನುಮಂತಂ ಹೇಮಕಾಂತಿಸಮಪ್ರಭಮ್|

ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರೇಣ ಪೂಜಿತಂ ಚ ವಿಧಾನತಃ ||೫||

ತ್ರಿವಾರಂ ಯಃ ಪರೇನ್ನಿತ್ಯಂ ಸ್ತೋತ್ರಂ ಭರ್ತ್ಯಾದ್ವಿಚೋತ್ತಮಃ |

ವಾಂಚಿತಂ ಲಭತೇಽಭೀಷ್ಟಂ ಷಣ್ಣಾಸಾಭ್ಯಂತರೇ ಖಿಲು ||೬||

ಪುತ್ರಾಧೀಂ ಲಭತೇ ಪುತ್ರಂ ಯಶೋಧೀಂ ಲಭತೇ ಯಶಃ|

ವಿದ್ಯಾಧೀ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾಧೀಲಭತೇ ಧನಮ್ ||೬||

ಸರ್ವಧಾ ಮಾಸಸ್ತ ಸಂರೇಹೋ ಹರಿಃ ಸಾಕ್ಷೀ ಜಗತ್ತಾತಿಃ |

ಯಃ ಕರೋತ್ಯತ್ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂಞ ಧುವವ್ ||೭||

||ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಯತಿಕೃತ ಯಂತ್ರೋದಾಧಾರಕ ಹನೂಮತ್ ಸ್ಮೋತ್ರಮ್ ||



॥ ಶ್ರೀ ರಾಮಚಂದ್ರಾಯ ನಮಃ ॥

ಶ್ರೀ ಯಂತೋದ್ದಾರಕ ಪೂಣದೇವರ ಸ್ಮೃತಿ

ನಮಾಮಿ ಮಾತಂ ರಾಮಸ್ಯ ಸುಖಿದಂ ಚ ಸುರದುಷುಮಹಾ ।

ಪೀನವೃತ್ತ ಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ತು ನಿವಾರಣಾಮಾ ॥ १ ॥

(ಶ್ರೀ ರಾಮನ ದೂತರಾದ, ಸುಖಿದಾಯಕರಾದ, ಕಲ್ಪವೃಕ್ಷದಂತೆ ಬೇಡಿದ ಫಲಗಳನ್ನು ಕೊಡುವ, ಪುಷ್ಟಿ ಹಾಗೂ ವೃತ್ತಾಕಾರದ ಮಹಾಭುಜಂಗಳುಳ್ಳ ಹಾಗೂ ಎಲ್ಲ ಶತ್ರುಗಳನ್ನು ದೂರವಾಡುವ ಶ್ರೀ ಹನುಮಂತ ದೇವರಿಗೆ ನಮಸ್ಕರಿಸುತ್ತೇನೆ.)

ನಾನಾರತ್ಯ ಶಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿ ಏರಾಜತಮಾ ।

ಸರ್ವದಾಭೀಷ್ಟಾದಾತಾರಂ ಸತಾಂ ಚೈ ದೃಢಮಾಹ್ಯಯೀ ॥ २ ॥

(ಅನೇಕ ತರಹದ ರತ್ನಗಳಿಂದ ಅಲಂಕೃತವಾದ ಕುಂಡಲ ಕಣಾಭರಣಗಳೇ ಮೊದಲಾದ ಆಭರಣಗಳಿಂದ ಅಲಂಕೃತವಾದ ಯಾವಾಗಲೂ ಸಜ್ಜನರ ಎಲ್ಲ ಇಚ್ಛೆಗಳನ್ನು ಪೂರ್ಣಿಸುವ ಶ್ರೀ ಯಂತೋದ್ದಾರ ಹನುಮಂತದೇವರನ್ನು ದೃಢವಾಗಿ ನಂಬಿ ಹೃದಯ ಮಂದಿರದಲ್ಲಿ ಕೂಡಿಸುವೆನು.)

ವಾಸಿನಂ ಚಕ್ರತೀಭಾಸ್ಯ ದಕ್ಷಿಣಸ್ಥಗಿರೌಷಧಾ ।

ತುಂಗಾಚೋಧಿ ತರಂಗಸ್ಯ ವಾತೇನ ಪರಿಶೋಭತೇ ॥ ३ ॥

(ಸಮುದ್ರದ ಎತ್ತರವಾದ ತರೆಗಳಿಂತೆ ಎತ್ತರವಾದ ಪ್ರವಾಹವುಳ್ಳ, ತಂಪಾದ ಗಾಳಿಯಿಂದ ಹಿತವಾದ ಚಕ್ರತೀಭಾದ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಪರ್ವತದಲ್ಲಿ ವಿರಾಜಮಾನರಾದ ಯಂತೋದ್ದಾರಕ ಪೂಣದೇವರ ಪಾದಕಮಲಗಳಲ್ಲಿ ಶರಣಾಗತನಾಗಿ ಅವುಗಳನ್ನು ಆಶ್ರಯಿಸುವೆನು.)

ನಾನಾದೇಶಾಂಗತ್ಯಃ ಶದ್ಭಿಃ ಸೇವ್ಯಮಾನಂ ಸೃಷ್ಟೋತ್ತಮ್ಯಃ ।

ಧೂಪದೀಪಾದಿ ಸ್ನೇಹೇಧ್ಯಃ ಪಂಚಪಾದ್ಯೈಶ್ಚ ಶಕ್ತಿಃ ॥ ४ ॥

(ಸಜ್ಜನರಾದ ಶ್ರೀಷ್ಟರಾಜರು ಏಭಿನ್ನ ದೇಶಗಳಿಂದ ಇಲ್ಲಿಗೆ ಬಂದು, ತಮ್ಮ ಶಕ್ತಾನುಸಾರವಾಗಿ, ಧೂಪ, ಪಂಚಪಕ್ಷಾನ್ನ ಸ್ನೇಹೇಧ್ಯ ಮೊದಲಾದವುಗಳಿಂದ ಸೇವೆ ಮಾಡಿದಾಗ ಅವರನ್ನು ಅನುಗ್ರಹಿಸಿದ ಶ್ರೀ ಯಂತೋದ್ದಾರಕ ಪೂಣದೇವರ ಪಾದಕಮಲಗಳನ್ನು ನಾನು ಆಶ್ರಯಿಸುತ್ತೇನೆ.)

ಪ್ರಜಾಮಿ ಹನುಮತ್ವಾದಂ ಹೇಮಕಾಂತ ಸಮಪ್ರಭಮಾ ।

ವ್ಯಾಸತೀಭಾ ಯತೀಂದ್ರೇಣ ಪೂಜತಂ ಪ್ರಣಾನತಃ ॥ ५ ॥

(ಬಂಗಾರದ ಕಾಂತಿಯಂತಹ ವಿಶಿಷ್ಟ ಪ್ರಭೇಯಿಂದ ಕೂಡಿದ ಯತೀಂದ್ರನಾದ ವ್ಯಾಸತೀರ್ಥನೆಂಬ ಹೆಸರುಳ್ಳ ನನ್ನಿಂದ ಅತ್ಯಂತ ಭಕ್ತಿ ಪುರಸ್ಸರವಾಗಿ ಏಕಾಗ್ರತೆಯಿಂದ ಪೂಜಿತನಾದ ಯಂತೋದ್ದಾರಕ ಹನುಮಂತದೇವರ ಪಾದಕಮಲಗಳನ್ನು ಆ ಶಯಿಸುವೆನು.)

ತ್ರಿವಾರಂ ಯಂ : ಪಶೇನಿತ್ಯಂ ಸ್ಮಾತ್ರಂ ಭಕ್ತಾದ್ವಿಜೋತಮಂ : ।
ವಾಂಭಿತಂ ಲಭತೇ ಭೀಷಣಂ ವಾಣಿಷಣಂತರಂ ಖಿಲು ॥ ६ ॥

(ಆಚರಣತೀರ್ಥನಾದ ತ್ವೇವಣಿಕೋತ್ಮನು ದಿನಾಲು ಮೂರುಸಲ ಅತ್ಯಂತ ಭಕ್ತಿಯಿಂದ ಈ ಸ್ಮಾತ್ರವನ್ನು ಪರಿಸಿದರೆ ಆರು ತಿಂಗಳೊಳಗಾಗಿ ತಾನು ಬಯಸಿದ, (ಶಾಸ್ತ್ರಕ್ಷೇತ್ರವಾಗದೇ ಇದ್ದ) ಎಲ್ಲ ಸಫಲತೆಗಳನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಇದು ನಿಶ್ಚಯ.)

ಪೃತ್ರಧೀ ಲಭತೇ ಪೃತ್ರಂ ಯತೋಧೀ ಲಭತೇಯತಃ : ।
ವಿದ್ವಾಧೀ ಲಭತೇ ವಿದ್ವಾಂ ಧನಾಧೀ ಧನಮಾಘ್ಯಯಾತ್ ॥ ७ ॥

(ಈ ಸ್ಮಾತ್ರವನ್ನು ಪರಿಸಿದ ಭಕ್ತನಿಗೆ ಮಕ್ಕಳು ಬೇಕಾಗಿದ್ದರೆ ಮಕ್ಕಳಾಗುವವು. ಕೀರ್ತಿ ಬೇಕಾಗಿದ್ದರೆ ಕೀರ್ತಿಯು ಸಿಗುವುದು. ವಿದ್ಯೆಯು ಬೇಕಾಗಿದ್ದರೆ ವಿದ್ಯೆಯು ಸಿಗುವುದು. ಹಣವು ಬೇಕಾಗಿದ್ದರೆ ಹಣವು ಸಿಗುವುದು.)

ಸರ್ವಾ ಮಾಸು ಸಂದೇಹೋ ಹರಿ: ಸಾಷ್ಟಿ ಜಗತ್ತತಿ : ।
ಯಃ ಕರೋತ್ತತ ಸಂದೇಹಂ ಸ ಯಾತಿ ನರಕಂ ಧೃವಮ್ ॥ ८ ॥

(ಈ ಸ್ಮಾತ್ರವನ್ನು ಹೇಳಿದರೆ ಮೇಲೆ ಹೇಳಿದ ಫಲಗಳು ಸಿಗುವವೋ ಇಲ್ಲವೋ ಎಂಬ ಸಂಶಯಬೇಡ. ಏಕೆಂದರೆ ಈ ಫಲಗಳು ನಿಶ್ಚಯವಾಗಿಯೂ ಸಿಗುವವೋ ಎಂಬ ವಿಷಯದಲ್ಲಿ ಸ್ವತ: ಶ್ರೀ ಹರಿಯೇ ಸಾಕ್ಷಿಯಾಗಿದ್ದಾನೆ. ಫಲಗಳು ಸಿಗುವವೋ ಅಥವಾ ಇಲ್ಲವೋ ಎಂದು ಯಾರಾದರೂ ಸಂಶಯಪಟ್ಟರೆ ಆವರು ನಿಶ್ಚಯವಾಗಿಯೂ ನರಕವನ್ನು ಹೊಂದುವರು.)

“ ಇತಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ವಿರಚಿತ ಯಂತೋದ್ದಾರಕ ಹನುಮತ್ ಸ್ಮಾತ್ರಂ ಸಂಪೂರ್ಣಂ ”

॥ ಶ್ರೀ ಕೃಷ್ಣಪರಾಮರ್ಶ ॥

(ಇಲ್ಲಿಗೆ ಶ್ರೀ ವ್ಯಾಸರಾಯರು ರಚಿಸಿದ ಯಂತೋದ್ದಾರಕ ಹನುಮತ್ ಸ್ಮಾತ್ರವು ಮುಗಿಯಿತು. ಎಲ್ಲ ಪುಣಿವೂ ಶ್ರೀ ಕೃಷ್ಣನಿಗೆ ಸಮರ್ಪಿತ).)

śrīvyāsarājayatikṛta yaṁtroddhāraka hanūmat stotram

namāmi dūtam rāmasya sukhadaṁ ca suradrumam

pīnavṛtta mahābāhum sarvaśatrūnivāraṇam ||1||

nānāratnasamāyuktam kumḍalādivirājitam|

sarvadābhīṣṭadātāram satām vai dṛḍhamāhave ||2||

vāsinam cakratīrthasya dakṣiṇasthagirau sadā|

tumgāmbodhitaramgasya vātenapariśobhite ||3||

nānādeśagataih sadbhiḥ sevyamānam nṛpottamaiḥ|

dhūpadīpādinaivedyaiḥ pāmcakhādyaiścaśaktitaiḥ ||4||

bhajāmi śrīhanumāntam hemakāṁtisamaprabham|

vyāsatīrthayatīmdreṇa pūjitaṁ ca vidhānataḥ ||5||

trivāram yaḥ paṭhenṇityam stotram bhaktyādvijottamaḥ |

vāṁcitam labhate'bhīṣṭam ṣaṇmāsābhyaṁtare khalu ||6||

putrārthī labhate putram yaśorthī labhate yaśah|

vidyārthī labhate vidyām dhanārthīlabhate dhanam ||7||

sarvathā mā'stu samdeho hariḥ sākṣī jagatpatih |

yah karotyatra samdeham sa yāti narakaṁ dhruvam ||8||

||iti śrīvyāsarājayatikṛta yantroddhāraka hanūmat stotram ||

There is an injunction embedded in this sacred Stothra;

Those who are reading this divine Stothra composed by Sri VyasaRajaru doubting its merits or doubting the Supremacy of Sri Hari Sarvottama are bound to attain Naraka.

Witness for this stothra is saakshaat Bhagawantha Sri Hari the

Sri Yantroddharaka Hanuma Stotram

(16 slokas)

namāmi dūtam rāmasya sukhadam ca suradrumam |
śrī mārutātmasambhūtam vidyutkāñcana sannibham || 1

pīnavṛttam mahābāhum sarvaśatrunivāraṇam |
rāmapriyatamam dēvam bhaktābhīṣṭapradāyakam || 2

nānāratnasamāyuktam kuṇḍalādivirājītam |
dvātrimśallakṣaṇōpētam svarṇapīṭhavirājītam || 3

trimśatkōṭibījasamyuktam dvādaśāvarti pratiṣṭhitam |
padmāsanasthitam dēvam ṣaṭkōṇamaṇḍalamadhyagam || 4

caturbhujam mahākāyam sarvavaiṣṇavaśēkharam |
gadā:'bhayakaram hastau hṛdisthō sukṛtāñjalim || 5

haṁsamantra pravaktāram sarvajīvaniyāmakam |
prabhañjanaśabdavācyēṇa sarvadurmatabhañjakam || 6

sarvadā:'bhīṣṭadātāram satām vai dṛḍhamahavē |
añjanāgarbhasambhūtam sarvaśāstraviśāradam || 7

kapīnāṁ prāṇadātāram sītānvēṣaṇatparam |
akṣādiprāṇahantāram laṅkādahanatparam || 8

lakṣmaṇaprāṇadātāram sarvavānarayūthapam |
kiṅkarāḥ sarvadēvādyāḥ jānakīnāthasya kiṅkaram || 9

vāsinām cakratīrthasya dakṣiṇastha girau sadā |
tuṅgāmbhōdi taraṅgasya vātēna pariśōbhite || 10

nānādēśagataih sadbhiḥ sēvyamānam nṛpōttamaiḥ |
dhūpadīpādi naivēdyaiḥ pañcakhādyaiśca śaktitah || 11

bhajāmi śrīhanūmantām hēmakāntisamaprabham |
vyāsatīrthayatīndrēṇa pūjitarām ca vidhānataḥ || 12

trivāram yaḥ paṭhēnnityām stōtram bhaktyā dvijōttamah |
vāñchitām labhatē:'bhīṣṭām ṣaṇmāsābhantarē khalu || 13

putrārthī labhatē putram yaśo:rthī labhatē yaśah |
vidyārthī labhatē vidyām dhanārthī labhatē dhanam || 14

sarvathā mā:stu sandēhō hariḥ sākṣī jagatpatih |
yaḥ karōtyatra sandēham sa yāti narakaṁ dhruvam || 15

yantrōdhārakastōtram ṣōḍaśāslōkasamyutam |
śravaṇām kīrtanaṁ vā sarvapāpaiḥ pramucyatē || 16

iti śrī vyāsarājakṛta yantrōdhāraka hanumat stōtram ||



॥ ಯಂತೋ ದ್ವಾರಕ ಹನುಮತ್ ಸೌತ್ರಮ್ ।
 ನಮಾಮಿದೂತಂರಾಮಸ್ಯ ಸುಖಿದಂ ಚ ಸುರದುಮಮ್ ।
 ಶ್ರೀಮಾರುತಾತ್ಮ ಸಂಭೂತಂ ವಿದ್ಯಾತ್ಮಾಂಚನ ಸನ್ನಿಭಮ್ ।
 ಪೀನವೃತ್ತಂಮಹಾಬಾಹುಂ ಸರ್ವಶತ್ರು ನಿವಾರಣಮ್ ।
 ರಾಮಪ್ರಿಯತಮಂದೇವ ಭಕ್ತೇಷ್ಟ ಪ್ರದಾಯಕಮ್ ॥
 ನಾನಾರತ್ನಸಮಾಯುಕ್ತಂ ಕುಂಡಲಾದಿ ವಿರಾಜಿತಮ್ ।
 ದ್ವಾತ್ರೀಂ ಶಲ್ಲಕ್ಷಣೋಪೇತಂ ಸ್ವಜ್ಞಪೀಠ ವಿರಾಜಿತಮ್ ।
 ಶ್ರೀಂತತೋಽಛಿಸಂಯುಕ್ತಂ ದ್ವಾದಶಾವತ್ತಿಂ ಪ್ರತಿಷ್ಠಿತಮ್ ।
 ಪದ್ಮಾಸನಸ್ಥಿತಂದೇವಂ ಷಟ್ಕೋಣಾಮಂಡಲಮಧ್ಯಗಮ್ ॥
 ಚತುಭುಜಂ ಮಹಾಕಾಯಂ ಸರ್ವವೈಷ್ಟಾವ ಶೇಖರಮ್ ।
 ಗದಾ ಭಯಂಕರಂ ಹಸ್ತಾ ಹೃದಿಸ್ತೋ ಸುಕೃತಾಂಜಲಿಮ್ ॥
 ಹಂಸಮಂತ ಪ್ರವಕ್ತಾರಂ ಸರ್ವಜೀವ ನಿಯಾಮಕಮ್ ।
 ಪ್ರಭಂಜನ ತಬ್ದಿಂಬಾಂಜಿಣಾ ಸರ್ವದುರ್ಮತ ಭಂಜಕಮ್ ॥
 ಸರ್ವದಾಭೀಷ್ಟಾದಾತಾರಾಂ ಸತಾಂ ವೈ ದೃಢಮಾಹವೇ ।
 ಅಂಜನಾ ಗಭ್ರಸಂಭೂತ ಸರ್ವಶಾಸ್ತ ವಿಶಾರದಮ್ ॥
 ಕಪೀನಾಂ ಪಾಣಿದಾತಾರಾಂ ಸೀತಾನ್ವೇಷಣ ತತ್ಪರಮ್ ।
 ಅಕ್ಷಾದಿ ಪಾಣಿಹಂತಾರಂ ಲಂಕಾದಹನ ತತ್ಪರಮ್ ॥
 ಲಕ್ಷ್ಮಣ ಪಾಣಿದಾತಾರಂ ಸರ್ವವಾನರ ಯೂಧಪಮ್ ।
 ಕಿಂಕರಾಃ ಶರ್ವದೇವಾದ್ಯಾಃ ಜಾನಕೀನಾಧಸ್ಯ ಕಿಂಕರಮ್ ॥

ವಾಸಿನಂಚಕ್ತಿರ್ಥಸ್ಯ ದಕ್ಷಿಣ ಸ್ಥಗಿರೌ ಸದಾ ।
 ಪುಂಗಾ ಭೋದಿತರಂಗಸ್ಯ ವಾತೇನ ಪರಿಶೋಭಿತೇ ॥

ನಾನಾ ದೇಶ ಗತ್ಯಃ ಸದ್ವಿಃ ಸೇವ್ಯಮಾನಂ ನೃಪೋತ್ತಮ್ಯಃ ।
 ಧೂಪ ದೀಪಾದಿ ನೃವೇದ್ಯಃ(ದೃಢಃ) ಪಂಚಖಾದ್ಯಃ ತ್ವಜ್ಞತ್ವಃ॥

ಭಜಾಮಿ ಶ್ರೀಹನುಮಂತಂ (ಹನುಮತ್ವಾದಾಂ)
 ಹೇಮಕಾಂತಿ ಸಮವ್ರಭಮ್ ।
ವ್ಯಾಸತೀರ್ಥಯತೀಂದ್ರೀಣ ಪೂಜಿತಂ ಚ (ಪ್ರಣಿಧಾನ) ವಿಧಾನಚಃ॥

ಶ್ರೀವಾರಂ ಯಃ ಪರೇನ್ನಿತ್ಯಂ ಸೋತ್ತಂ ಭಕ್ತಾದ್ವಜೋತ್ತಮ್ ।
 ವಾಂಭಿತಂ ಲಭತೇಽ ಭೀಷ್ಣಂ ಷಣ್ಣಾಸಾನಂತರ (ಭೃಂತರೇ) ಖಿಲು ॥

ಪ್ರತಾರ್ಥಿಂ ಲಭತೇ ಪ್ರತ್ಯಂ ಯತೋಧಿ ಲಭತೇ ಯತಃ ।
 ವಿದ್ಯಾಧಿ ಲಭತೇ ವಿದ್ಯಾಂ ಧನಾಧಿ ಲಭತೇ ಧನಮ್ ॥

ಸರ್ವ ಧಾ ಮಾಡಸ್ತ ಸಂದೇಹೋ ಹರಿಃ ಸಾಕ್ಷಿ ಜಗತ್ತತಿಃ ।
 ಯಃ ಕರೋತ್ಯತ್ತ ಸಂದೇಹಂ ಸಯಾತಿ ನರಕಂಧುವಮ್ ॥

ಯಂತೋದ್ಭಾರಕ ಸೋತ್ತಂ ಷೋಡತ ಶ್ಲಾಳಕ ಸಂಯುಕ್ತಾನ್ ।
 ಶ್ರವಣಂ ಶೀರ್ತನಂ ವಾ ಸರ್ವ ಪಾಪ್ಯಃ ಪ್ರಮುಚ್ಯತೇ ॥

|| ಇತಿ ಶ್ರೀ ವ್ಯಾಸರಾಜ ಕೃತ ಯಂತೋದ್ಭಾರಕ
 ಹನುಮತ್ ಸೋತ್ತಮ್ ಸಂಪೂರ್ಣಮ್ ||

ग्रंथमालिका स्तोत्रम् (श्रीव्यासराजतीर्थकृतं)

कृष्णं विद्यापतिं नत्वा पूर्णबोधादिसद्गुरुन् ।

जयतीर्थमुनीन् नत्वा वक्ष्येऽहं ग्रंथमालिकाम् ॥ १ ॥

नारायणेन व्यासेन प्रेरितस्तत्त्वसंविदे ।

ग्रंथान् मध्वश्वकारासौ सप्तत्रिंशदमंदधीः ॥ २ ॥

गीताभाष्यं विधायादौ प्रथमं तुष्टिदं हरेः ।

भाष्य-अणुभाष्ये चक्रेऽथ ह्यनुव्याख्यानमुत्तमम् ॥ ३ ॥

प्रमाणलक्षणं नाम कथालक्षण-संज्ञिकम् ।

उपाधिखंडनं चक्रे मायावादस्य खंडनम् ॥ ४ ॥

चक्रे प्रपञ्चमिथ्यात्वमानखंडन मुच्चधीः ।

चकार तत्त्वसंख्यानं साधनं विष्णुदर्शने ॥ ५ ॥

ग्रंथं तत्त्वविवेक-आख्यं तत्त्वोद्योतं हरेः प्रियम् ।

कर्मनिर्णयनामानं ग्रंथं न्यायार्थबृंहितम् ॥ ६ ॥

सुखतीर्थयतिश्वके विष्णुतत्त्वनिर्णयम् ।

ऋग्भाष्यं च चकारासौ सर्ववेदार्थनिर्णयम् ॥ ७ ॥

ऐतरेयं तैत्तिरीयं बृहदारण्यक मेव च ।

ईशावास्यं काठकं च छांदोग्या-अथर्वणे तथा ॥ ८ ॥

मांडूक्यं नाम षट्प्रश्नं तथा तलवकारकम् ।

चक्रे भाष्याणि दिव्यानि दशोपनिषदां गुरुः ॥ ९ ॥

निर्णयं सर्वशास्त्राणां गीतातात्पर्य संज्ञकम् ।

संन्यायविवृतिं नाम न्यायशास्त्रनिकृंतनम् ॥ १० ॥

नरसिंहनखस्तोत्रं चक्रे यमकभारतम् ।

द्वादशस्तोत्रमकरोत् कृष्णामृतमहार्णवम् ॥ ११ ॥

तंत्रसारं चकारासौ सदाचारस्मृतिं सुधीः ।
श्रीमद्भागवतस्यापि तात्पर्यं ज्ञानसाधनम् ॥ १२ ॥

महाभारतात्पर्यनिर्णयं संशयच्छिदम् ।
यतिप्रणवकल्पं च प्रणवार्थप्रकाशकम् ॥ १३ ॥

जयंतीनिर्णयं चक्रे देवकीगर्भजन्मनः ।
कृष्णस्य कृष्णभक्तोऽयं द्वैपायनकराब्जभूः ॥ १४ ॥

त्रिंशत्सहस्रसंख्याकं द्व्यधिकं तुष्टिदं हरेः ।
एतेषां पाठमात्रेण मध्वेशः प्रीयते हरिः ॥ १५ ॥

व्यासतीर्थ्यतिर्नामि मध्वग्रंथानुकीर्तनम् ।
कृतवान् ज्ञानमात्रेण प्रीयते कमलापतिः ॥ १६ ॥

|| इति श्रीव्यासराजतीर्थकृतं श्रीग्रन्थमालिकास्तोत्रम् ॥

గ್ರಂಥಮಾಲಿಕಾ ಸೋತ್ರಮ್ (ಶ್ರೀವಾಸರಾಜಶ್ರೀಧರಕೃತಂ)

ಕೃಷ್ಣ ವಿದ್ಯಾಪತ್ರಿಂ ನತ್ವಾ ಪೂರ್ಣಬೋಧಾದಿಸದ್ಯರೂನ್ |
ಜಯತೀರ್ಥಮುನೀನ್ ನತ್ವಾ ವರ್ಕ್ಯೇಂಹಂ ಗ್ರಂಥಮಾಲಿಕಾಮ್ || ೮
||

ନାରାୟଣେନ ବ୍ୟାସେନ ପେରିତ୍ସୁତ୍ୱେ ସଂବିଦେ ।
ଗ୍ରଂଥାନ୍ତ ମଧ୍ୟଶ୍ଳକାରାସୋ ସପ୍ତଶ୍ରୀଂଶୁଦମଂଦଧିଃ ॥ ୭ ॥

ಗೀತಾಭಾಷ್ಯಂ ವಿಧಾಯಾದೌ ಪ್ರಥಮಂ ತುಷ್ಟಿದಂ ಹರೇಃ |
 ಭಾಷ್ಯ-ಅಣಾಭಾಷ್ಯೇ ಚಕ್ರೇಧ ಹ್ಯನುವ್ಯಾಖ್ಯಾನಮುತ್ತಮುಮ್ | | 2
 ||

ಪ್ರಮಾಣಲಕ್ಷ್ಯಣಂ ನಾಮ ಕಥಾಲಕ್ಷ್ಯಣ-ಸಂಜೀವಮ್ |

ಉಪಾಧಿಬಂಡನಂ ಚಕ್ರೇ ಮಾಯಾವಾದಸ್ಯ ಬಂಡನಮ್ | ೪ ||

ಚಕ್ರೇ ಪ್ರಪಂಚಮಿಥ್ಯಾತ್ಮಮಾನಬಂಡನ ಮುಚ್ಚಧಿಃ |
ಚಕಾರ ತತ್ತ್ವಸಂಖ್ಯಾನಂ ಸಾಧನಂ ವಿಷ್ಣುದಶನೇ || ೫ ||

ಗ್ರಂಥಂ ತತ್ತ್ವವಿವೇಕ-ಅಖ್ಯಂ ತತ್ತ್ವೋದ್ಯೋತಂ ಹರೇಃ ಪ್ರಿಯಮ್ |
ಕರ್ಮನೀಣಯನಾಮಾನಂ ಗ್ರಂಥಂ ನಾಯಾಧರ್ಬ್ಯಂಹಿತಮ್ || ೬ ||

ಸುಖತೀರ್ಥಯತಿಶ್ಚಕ್ರೇ ವಿಷ್ಣುತತ್ತ್ವನೀಣಯಮ್ |
ಮುಗ್ಂಷ್ಯಂ ಚ ಚಕಾರಾಸೌ ಸರ್ವವೇದಾಧರ್ಬ್ಯನೀಣಯಮ್ || ೭ ||

ಇತರೇಯಂ ತ್ವತ್ತಿರೀಯಂ ಬೃಹದಾರಣ್ಯಕ ಮೇವ ಚ |
ಈಶಾವಾಸ್ಯಂ ಕಾರಕಂ ಚ ಭಾಂದೋಗ್ಯ-ಅಧರ್ಬಣೇ ತಥಾ || ೮ ||

ಮಾಂಡೂರ್ಕ್ಯಂ ನಾಮ ಷಟ್ಪಶ್ಚಾಂ ತಥಾ ತಲವಕಾರಕಮ್ |
ಚಕ್ರೇ ಭಾಷ್ಯಾಣಿ ದಿವ್ಯಾನಿ ದಶೋಪನಿಷದಾಂ ಗುರುಃ || ೯ ||

ನೀಣಯಂ ಸರ್ವಶಾಸ್ತ್ರಾಣಂ ಗೀತಾತ್ಮಯ್ ಸಂಜ್ಞಕಮ್ |
ಸಂನಾಯವಿವೃತಿಂ ನಾಮ ನಾಯಶಾಸ್ತ್ರನಿಕ್ಷಂತನಮ್ || ೧೦ ||

ನರಸಿಂಹನಬಸ್ಮೋತ್ತ್ರಂ ಚಕ್ರೇ ಯಮಕಭಾರತಮ್ |
ದ್ವಾದಶಸ್ಮೋತ್ತ್ರಮಕರೋತ್ ಕೃಷ್ಣಮೃತಮಹಾಣವಮ್ || ೧೧ ||

ತಂತ್ರಸಾರಂ ಚಕಾರಾಸೌ ಸದಾಚಾರಸ್ಮೃತಿಂ ಸುಧಿಃ |
ಶ್ರೀಮದ್ಭಾಗವತಸ್ಯಾಪಿ ತಾತ್ಮಯ್ ಜಾಣನಸಾಧನಮ್ || ೧೨ ||

ಮಹಾಭಾರತತಾತ್ಮಯ್ ನೀಣಯಂ ಸಂಶಯಚ್ಚಿದಮ್ |
ಯತಿಪ್ರಣವಕಲ್ಪಂ ಚ ಪ್ರಣವಾಧರ್ಪ್ರಕಾಶಕಮ್ || ೧೩ ||

ಜಯಂತೀನೀಣಯಂ ಚಕ್ರೇ ದೇವಕಿಗಭರಜನ್ನನಃ |
ಕೃಷ್ಣಸ್ಯ ಕೃಷ್ಣಭಕ್ತೋದ್ಯಾಯಂ ದ್ವಾಪಾಯನಕರಾಬ್ಜಭಾಃ || ೧೪ ||
ಶ್ರಿಂಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಕಂ ದ್ವಾಧಿಕಂ ತುಷ್ಟಿದಂ ಹರೇಃ |

ఐతేషం పారమాత్మేణ మధ్యేశః ప్రీయతే హరిః || १५ ||

వ్యాసతీధియతినాచమ మధ్యగ్రంథానుశీతెనమో |
కృతవానా జాఞ్చనమాత్మేణ ప్రీయతే కమలాపత్తిః || १६ ||

|| ఇతి శ్రీవ్యాసరాజతీధికృతం శ్రీగ్రంథమాలికాస్తోత్రమో ||

గ్రంథమాలికా స్తోత్రమ్ (శ్రీవ్యాసరాజతీర్థకృతం)

కృష్ణం విద్యాపతిం నత్వా పూర్వబోధాదిసద్గురున్ |
జయతీర్థమునీన్ నత్వా వక్ష్యేహం గ్రంథమాలికామ్ || १ ||

నారాయణేన వ్యాసేన ప్రేరితస్తత్వసంవిదే |
గ్రంథాన్ మధ్వశ్చకారాసా సప్తత్రింశదమందధీః || २ ||

గీతాభాష్యం విధాయదౌ ప్రథమం తుష్టిదం హరేః |
భాష్య-అణుభాష్యే చక్రేధ హ్యనువ్యాఖ్యానముత్తమమ్ || ३ ||

ప్రమాణాలక్షణం నామ కథాలక్షణ-సంఖ్యికమ్ |
ఉపాధిభండనం చక్రే మాయవాదస్య ఖండనమ్ || ४ ||

చక్రే ప్రపంచమిథ్యత్వమానభండన ముచ్చధీః |
చకార తత్త్వసంఖ్యానం సాధనం విష్ణుదర్శనే || ५ ||

గ్రంథం తత్త్వవివేక-అభ్యం తత్త్వోద్యోతం హరేః ప్రీయమ్ |
కర్మనిర్ణయనామానం గ్రంథం న్యాయార్థబుంహితమ్ || ६ ||

సుఖతీర్థయతిశ్చకే విష్ణుతత్త్వనిర్ణయమ్ |
బుగ్మాష్యం చ చకారాసా సర్వవేదార్థనిర్ణయమ్ || ७ ||

ఐతరేయం త్తైత్తిరీయం బృహదారణ్యక మేవ చ |
శశావాస్యం కార్తకం చ ఛాందోగ్య-అథర్వణే తథా || ८ ||
మాండూక్యం నామ షట్పుశ్చం తథా తలవకారకమ్ |

చక్రే భాష్యణి దివ్యాని దశోపనిషదం గురుః || ८ ||

నిర్ణయం సర్వశాస్త్రాణాం గీతాత్తాత్పర్య సంజ్ఞికమ్ |
సంన్యాయవివృతిం నామ న్యాయశాస్త్రనికృంతనమ్ || १० ||

నరసింహనఖస్తోత్రం చక్రే యమకభారతమ్ |
ద్వాదశస్తోత్రమకరోత్ కృష్ణమృతమహర్షవమ్ || ११ ||

తంత్రసారం చకారాసా సదాచారస్మైతిం సుధీః |
శ్రీమద్భాగవతస్యాపి తాత్పర్యం జ్ఞానసాధనమ్ || १२ ||

మహాభారతతాత్పర్యనిర్ణయం సంశయచ్ఛిదమ్ |
యతిప్రణవకల్పం చ ప్రణవార్థప్రకాశకమ్ || १३ ||

జయంతీనిర్ణయం చక్రే దేవకీగర్వజన్మన్నః |
కృష్ణస్య కృష్ణభక్తోయం దైవపాయనకరాబ్ధభూః || १४ ||

త్రైంశత్సహస్రసంఖ్యాకం ద్వ్యాధికం తుష్ణిదం హరేః |
ఎతేపొం పారమాత్మేణ మధ్యేశః ప్రీయతే హరిః || १५ ||

వ్యాసతీర్థయతీర్థామ మధ్వగ్రంథానుకీర్తనమ్ |
కృతవాన్ జ్ఞానమాత్రేణ ప్రీయతే కమలాపతిః || १६ ||

|| ఇతి శ్రీవ్యాసరాజతీర్థకృతం శ్రీగ్రంథమాలికాస్తోత్రమ్ ||

gramthamālikā stotram (Śrīvyāsarājatīrthakṛtam)

kṛṣṇām̄ vidyāpatim̄ natvā pūrṇabodhādisadgurūn |
jayatīrthamunīn natvā vakṣyesham̄ gramthamālikām || 1 ||

nārāyaṇena vyāsenā preritastattvasaṁvide |
gramthān madhvāścakārāsau saptatrimśadamaṁdadhiḥ || 2 ||

gītābhāṣyam vidhāyādau prathamaṁ tuṣṭidam hareḥ |
bhāṣya-aṇubhāṣye cakrestha hyanuvyākhyānamuttamam || 3 ||

pramāṇalakṣaṇam nāma kathālakṣaṇa-samjñikam |
upādhikhamḍanam cakre māyāvādasya khamḍanam || 4 ||

cakre prapāmcamithyātvamānakhamḍana muccadhīḥ |
cakāra tattvasaṃkhyānam sādhanam viṣṇudarśane || 5 ||

gramtham tattvaviveka-ākhyam tattvodyotam hareḥ priyam |
karmanirṇayanāmānam gramtham nyāyārthaḥṝmhitam || 6 ||

sukhatīrthayatiścakre viṣṇutattvanirṇayam |
ṛgbhāṣyam ca cakārāsau sarvavedārthanirṇayam || 7 ||

aitareyam taittirīyam bṛhadāraṇyaka meva ca |
īśāvāsyam kāthakam ca chāmdogyā-atharvaṇe tathā || 8 ||

māmḍūkyam nāma ṣatpraśnam tathā talavakārakam |
cakre bhāṣyāṇi divyāni daśopaniṣadām guruḥ || 9 ||

nirṇayam sarvaśāstrāṇām gītātātparya samjñakam |
saṃnyāyavivṛtim nāma nyāyaśāstranikṛmtanam || 10 ||

narasiṁhanakhastotram cakre yamakabhāratam |
dvādaśastotramakarot kṛṣṇāmṛtamahārṇavam || 11 ||

taṁtrasāraṁ cakārāsau sadācārasmṛtiṁ sudhīḥ |
śrīmadbhāgavatasyāpi tātparyam jñānasādhanam || 12 ||

mahābhāratatātparyanirṇayam samśayacchidam |
yatipranavakalpam ca prāṇavārthaprakāśakam || 13 ||

jayaṁtīnirṇayam cakre devakīgarbhajanmanah |
kṛṣṇasya kṛṣṇabhaktosyam dvaipāyanakarābjabhuḥ || 14 ||

triṁśatsahasrasaṁkhyākam dvyadhikam tuṣṭidam hareḥ |
eteśāṁ pāṭhamātreṇa madhveśah priyate hariḥ || 15 ||

vyāsatīrthayatirnāma madhvagramthānukīrtanam |
kṛtavān jñānamātreṇa priyate kamalāpatih || 16 ||

|| iti śrīvyāsarājatīrthakṛtam śrīgramthamālikāstotram ||

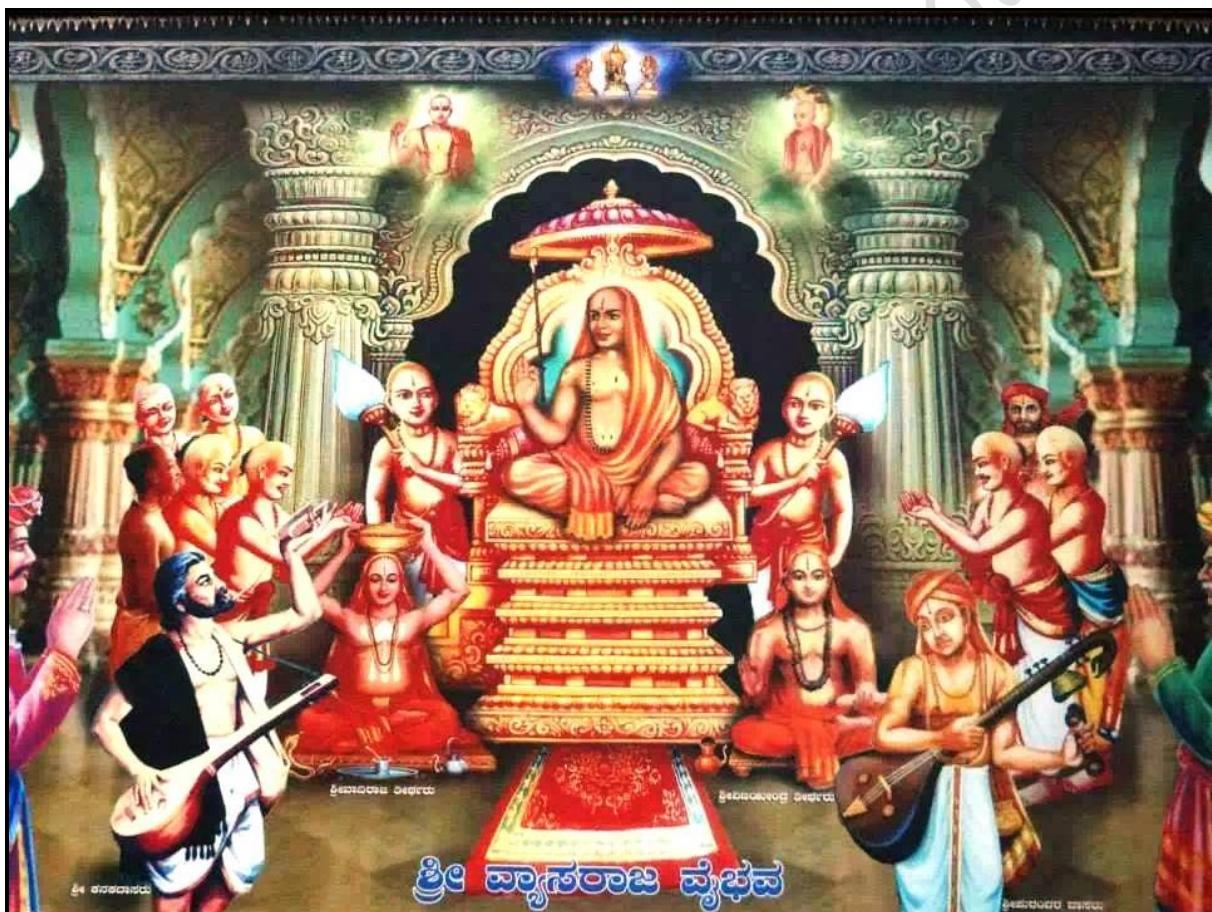
Ekasloki Madhva Siddhantha (Sri Vyasarajara Virachita)

श्रीमन्मध्मते हरिः परतरः सत्यं जगत् तत्वतो |
भेदो जीवगणा हरेरनुचराः नीचोच्चभावं गताः |
मुक्तिर्नैर्जसुखानुभूतिरमला भक्तिश्व तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेदो हरिः |

ಶ್ರೀಮನ್‌ಧ್ಮತೇ ಹರಿಃ ಪರತರಃ ಸತ್ಯ ಜಗತ್ ತತ್ವತೋ |
ಭೇದೋ ಜೀವಗಣಾ ಹರೆರನುಚರಾಃ ನೀಚೋಚ್ಚಭಾವಂ ಗತಾಃ |
ಮುಕ್ತಿನೈರ್ಜಸುಖಾನುಭೂತಿರಮಲಾ ಭಕ್ತಿಶ್ವ ತತ್ಸಾಧನಂ
ಹ್ಯಕ್ಷಾದಿತ್ರಿತ್ರಯಂ ಪ್ರಮಾಣಮಖಿಲಾಮ್ನಾಯೈ ಕವೇದೋ ಹರಿಃ |

శ్రీమన్మద్వామతే హరిః పరతరః సత్యం జగత్ తత్వాతో |
 భేదో జీవగణా హరేరనుచరాః నీచోచ్చబావం గతాః |
 ముక్తిరైజసుఖానుభూతిరమలా భక్తిశ్చ తత్సాధనం
 హ్యాష్టదిత్రితయం ప్రమాణమవీలామ్మాయైకవేద్యో హరిః |

śrīmanmadhvamate hariḥ parataraḥ satyam jagat tatvato |
 bhedo jīvagaṇā hareranucarāḥ nīcoccabhbāvam gatāḥ |
 muktirnaijasukhānubhūtiramalā bhaktiśca tatsādhanam
 hyakṣāditritayam pramāṇamakhilāmnāyaikavedyo hariḥ |



Sri Krushnaarpanamastu

nAham karta harih karta

శ్రీ శ్రీనివాసస్తోత్రమో (శ్రీవ్యాసరాజు శ్రీచెఱణవిరచిత)

SrInivAsastOtram (SrIvyAsarAjaSrIcharaNavirachitaM)

ಐತಃ ಸ್ವರಾಮಿ ರಮಯಾ ನಹ ವೇಂಕೆಶೆಂ
 ಮಂದಸ್ಯಿತಂ ಮುಖಸರೋರುಹಕಾಂತಿರಮ್ಯಮ್ |
 ಮಾಣಿಕ್ಯಕಾಂತಿವಿಲಸನ್ಯುಕುಪೋದ್ವಾಪುಂಡ್ರಂ
 ಪದ್ಮಾಪ್ತಲಕ್ಷಮಣಿಕುಂಡಲಮಂಡಿತಾಂಗಮ್ || ೧ ||
 ಐತಭಾಜಾಮಿ ಕರರಮ್ಯಸುಶಂಖಚಕ್ರಂ
 ಭಕ್ತಾಭಯಪ್ರದರಚಿಸ್ಥಲದತ್ತಾಣಿಮ್ |
 ಶ್ರೀವತ್ಸಕೌಸ್ತಭಲಸನ್ಯಾಣಿಕಾಂಚನಾಂಧ್ಯಂ
 ಹೀತಾಂಬರಂ ಮದನಕೋಟಿಸುಮೋಹನಾಂಗಮ್ || ೨ ||
 ಐತನಂಘಾಮಿ ಪರಮಾತ್ಮಪದಾರವಿಂದ-
 ಮಾನಂದಸಾಂದ್ರನೀಲಯಂ ಮಣಿನೂಪುರಾಂಧ್ಯಮ್ |
 ಏತತ್ ಸಮಸ್ತಜಗತಾಮಿತಿ ದರ್ಶಯಂತಂ
 ವ್ಯಕುಂಠಮತ್ರ ಭಜತಾಂ ಕರಪಲ್ಲವೇನ || ೩ ||
 ವ್ಯಾಸರಾಜಯತಿಪ್ಲೋಕ್ತಂ ಶ್ಲೋಕತ್ರಯಮಿದಂ ಶುಭಮ್ |
 ಐತಃಕಾಲೇ ಪರೇಧ್ಯಸ್ತ ಘಾಪೇಭ್ಯೋ ಮುಜ್ಯತೇ ನರಃ ||
 || ಇತಿ ಶ್ರೀವ್ಯಾಸರಾಜಶ್ರೀಜರಣವಿರಚಿತಂ ಶ್ರೀನಿವಾಸಸ್ಮೋತ್ತಮ | |

ಪ್ರಾತಃ ಸ್ಮರಾಮಿ ರಮಯಾ ಸಹ ವೈಕಾಟೆಂ
 ಮಂದಸ್ಮಿತಂ ಮುಖಸರೋರುಹಕಾಂತಿರಮ್ಯಮ् |
 ಮಾಣಿಕ್ಯಕಾಂತಿವಿಲಸನ್ಮುಕುಟೋರ್ವಪುಂಡ್ರಂ

पद्माक्षलक्ष्मणिकुंडलमंडितांगम् ॥ १ ॥

प्रातर्भेजामि कररम्यसुशंखचक्रं

भक्ताभयप्रदकटिस्थलदत्तपाणिम् ।

श्रीवत्सकौस्तुभलसन्मणिकांचनाढ्यं

पीतांबरं मदनकोटिसुमोहनांगम् ॥ २ ॥

प्रातर्नमामि परमात्मपदारविंद-

मानंदसांद्रनिलयं मणिनूपुराढ्यम् ।

एतत् समस्तजगतामिति दर्शयन्तं

वैकुंठमत्र भजतां करपल्लवेन ॥ ३ ॥

व्यासराजयतिप्रोक्तं श्लोकत्रयमिदं शुभम् ।

प्रातःकाले पठेद्यस्तु पापेभ्यो मुच्यते नरः ॥

॥ इति श्रीव्यासराजश्रीचरणविरचितं श्रीनिवासस्तोत्रम् ॥

SrInivAsastOtram (SrIvyAsarAjaSrIcharaNavirachitaM)

prAtaH smarAmi ramayA saha vEMkaTESaM

maMdasmitaM muKasarOruhakAMtiramyam |

mANikyakAMtivilasanmukuTOrdhvapuMDraM

padmAkShalakShamaNikuMDalamaMDitAMgam || 1 ||

prAtarBajAmi kararamyasuSaMKachakraM

BaktABayapradakaTisthaladattapANim |

SrIvatsakaustuBalasanmaNikAMchanADhyaM

pItAMbaraM madanakOTisumOhanAMgam || 2 ||
 prAtarnamAmi paramAtmapadAraviMda-
 mAnaMdAsAMdranilayaM maNinUpurADhyam |
 Etat samastajagatAmiti darSayaMtaM
 vaikuMThamatra BajatAM karapallavEna || 3 ||
 vyAsarAjayatiprOktaM SIOkatrayamidaM SuBam |
 prAtaHkAlE paThEdyastu pApEBYO muchyatE naraH ||
 || iti SrIvyAsarAjaSrIcharaNavirachitaM SrInivAsastOtram ||

వ్యసరాయ తీర్థ విరచిత శ్రీనివాస స్తోత్రం

ప్రాతః స్నేరామి రమయా సహా వేంకటేశం
 మందస్నైతం ముఖసరోరుహకాంతిరమ్యం
 మణిక్య కాంతి విలసన్ముకు టోర్ధ్వ పుండుం (Dhwa)
 పద్మాక్షలక్షమణికుండలమండితాంగం
 ప్రాతర్భజామి కరరమ్యసుశంబుచక్కం
 భక్తాభయకట్టిస్తులదత్తపాణిం
 శీవత్సకొస్తుభ లసన్ మణి కాంచనాధ్యం (Dhyam)
 పీతాంబరం మదనకోటి సుమోహనాంగం
 ప్రాతర్వమామి పరమాత్మ పదారవిందం
 ఆనందసాంద్ర నిలయం మణి నూపురాధ్యం (Dhyam)
 ఏతత్ సమస్త జగాతామితి దర్శయంతం
 వైకుంరమత్త భజతాంకరపల్లవేన
 వ్యసరాజయతిప్రోక్తం శ్లోకత్తయమిదంశుభం
 ప్రాతః కాలే పరెద్వస్తు పాపభ్య ముచ్యతేనరః

